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The
CHRISTIAN CENTURY

A Journal of Religion

Will Fascism Come to America?

An Editorial

The Ultra-Human

By Henry Nelson Wieman

When Kagawa Speaks

By Louis M. Levitsky

An Interim Mission

By Charles Clayton Morrison

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JUL 22 1935

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In This Issue

HENRY NELSON WIEMAN is professor of the philosophy of religion in the University of Chicago. His contributions to The Christian Century have been so frequent and so highly appreciated that ordinarily no words are needed to identify him. In connection with his present article, however, it is pertinent to remark that he is also the husband of Dr. Regina Westcott Wieman whose independent work as a psychologist has become widely known and whose lectures at the last two annual pastors' institutes at the University of Chicago awakened general interest. The two Doctors Wieman are the joint authors of a forthcoming book entitled "The Normative Psychology of Religion," of which this article by Dr. H. N. Wieman constitutes one chapter.

LOUIS M. LEVITSKY is rabbi of Temple Israel, Wilksbarre, Pa. His article on Kagawa in this issue was written a few days after hearing Kagawa speak in Kobe, Japan, and after having two personal conferences with him.

To Our Subscribers

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THE CHRISTIAN CENTURY.

The CHRISTIAN CENTURY

July 24, 1935

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Calendar of Coming Events

June 18-Aug. 28. Institute of public affairs, University of Denver, Denver, Colo.

July 1-29. Institute of race relations, Quaker, Swarthmore, Pa.

July 20-27. Ninth annual United Presbyterian eastern summer conference, Stony Brook, L. I.

July 20-28. Pocono Congregational and Christian young people's summer conference, Lutherland, Pocono Pines, Pa.

July 21-27. Methodist young people's institute and leadership training, Battle Ground, Ind.

July 21-28. Methodist Epworth league institute, Rivervale, near Mitchell, Ind.

July 21-28. Baptist Summer assembly, Conference Point camp, Lake Geneva, Wis.

July 22-24. Disciples Indiana Woman's Christian missionary society, Bethany Park, Indianapolis.

July 22-28. Evangelical intermediate girls camp conference, Oakwood Park, Syracuse, Ind.

July 23-Aug. 10. Westminster choir summer school, East Northfield, Mass.

July 24-26. Disciples Indiana Christian ministerial association, Bethany Park, Indianapolis.

July 27. Disciples Marion county Christian Sunday school association picnic, Bethany Park, Indianapolis.

July 27-28. Evangelical young people's union convention, Oakwood Park, Syracuse, Ind.

July 27-Aug. 3. New York youth Christian center, Calvary Baptist church, New York, N. Y.

July 27-Aug. 3. Unitarian meetings "churchmanship week," Boston, Mass.

July 27-Aug. 12. Northfield general conference, East Northfield, Mass.

July 28. Disciples men's day—Bethany Park. Dedication of remodeled tabernacle.

July 28-30. Conference for ministers and lay leaders, Deering, N. H.

July 28-31. Religious conference, community center, vacation church school institute, Deering, N. H.

July 28-Aug. 4. Methodist Bible conference and adult leadership training, Battle Ground, Ind.

July 29-Aug. 2. Annual pastors' conference, Garrett biblical institute, Evanston, Ill.

July 29-Aug. 4. Disciples young people's conference, Bethany Park, Indianapolis.

July 29-Aug. 4. Evangelical Christian education assembly, Oakwood Park, Syracuse, Ind.

July 29-Aug. 4. Pastors' institute, auspices University of Chicago divinity school, Chicago theological seminary and Disciples divinity house.

Aug. 1-10. Summer conference for older people, vacation church school institute, Deering, N. H.

Aug. 2-7. World's Christian Endeavor convention, Budapest, Hungary.

Aug. 3-10. Eleventh annual interdenominational young people's conference, Philadelphia, Pa.

Aug. 4-7. Faith and Order continuation committee, Hindsgaul, Middlefart, Denmark.

Aug. 4-11. Disciples rural church workers' school, Bethany Park, Indianapolis.

Aug. 5-11. Interdenominational summer assembly, Ursinus college, Collegeville, Pa.

Aug. 5-16. Round table conference on "The Function of the Church in Modern Life," University of Denver. (One of the round tables of the Institute of Public Affairs.)

Aug. 7-11. United Presbyterian national young peoples' convention, Winona Lake, Ind.

Aug. 5-18. Presbyterian standard training school, Camp Kosciusko,, Winona Lake, Ind.

The Christian Century

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EDITORIAL

ANSWERING the inquiry of press correspondents as to what the present administration thinks the Kellogg-Briand peace pact has to do with the present world situation, Secretary Hull issued a statement affirming, in substance, that it has everything to do with it. The multilateral treaty renouncing war was, it will be remembered, an achievement of the Hoover administration and especially of the then secretary of state. Not all the acts of Mr. Hoover and his colleagues have received the unlimited approval of Mr. Roosevelt and his advisers. It was a fair question whether the present administration was disposed to make the pact a central feature of its own foreign policy. That question has been answered. It is so disposed. Secretary Hull's attitude has been consistently on the side of peace. Especially in relation to Latin America, his influence has been a powerful factor in removing suspicion and building good will. His recent statement makes it clear that he regards the pact as the corner stone of American foreign policy. He names no names and addresses no exhortation or reproach to any actual or prospective violator of that covenant; but to whom it may concern he issues a reminder that the pact is no less binding now than when it was signed by sixty-three nations, he quotes the terms of the agreement, and he asserts that "the United States and the other nations are interested in the maintenance of the pact and the sanctity of the international commitments assumed thereunder."

Secretary Hull Will Stand by Paris Pact

War Clouds Are Still Dark Over Africa

ITALY may prefer to look the other way while the other nations are nodding their approval of this reminder of a solemn covenant which she shows every intention of disregarding. There are embarrassing moments when one does not like to be reminded of agreements. It is a salutary embarrassment, and the powers that are parties to the pact should see to it that the embarrassment is as acute as it can be made. The speech of Sir Samuel Hoare, the new British foreign secretary, in the house of commons, was taken in Italy as indicating that Great Britain could be counted on to keep hands off. To be sure, he voiced the opinion that no justification has yet been shown for a war in Abyssinia, but he voiced it gently. Britain is for peace; Britain will be happy to cooperate with any or all parties for the restoration of friendly conditions; Britain does not plan to unite with France in a blockade or take independent measures of restraint against "a country that has been our friend since the risorgimento." If any indignation lurked beneath his avowed "sympathy with Italy's aspirations," he successfully concealed it in a cloud of vague prediction that all may yet turn out well. Meanwhile, Italy mobilizes thirty thousand more men; heat, drouth and a mountainous terrain inflict terrible suffering upon Italian troops in Eritrea and on the Abyssinian border; contradictory reports affirm that Mussolini is more than ever determined upon conquest and that he would be glad if he could back out without appearing to back down; and the Italian-Ethiopian conference in Holland breaks down.

Congress Entertains Bill Against "Incitement to Disaffection"

A VICIOUS and all-inclusive peacetime sedition bill —the first since 1798—has, for some unaccountable reason, already passed the United States senate and is now before the lower house. The bill provides that "whoever advises, counsels, urges, or solicits any member of the military or naval forces of the United States, including the reserves thereof (national guard), to disobey the laws or regulations governing such military or naval forces, or whoever publishes or distributes any book . . . " counseling such disobedience or disaffection shall be punished by a fine of $1,000 or by a maximum of two years imprisonment or both. The second section of this same bill provides for the seizure of any of the enumerated publications under a search warrant pursuant to the espionage act. Lest the casual reader assume that this bill is just another expression of some congressman's 100 per cent Americanism, and not to be taken seriously, let him consider what is technically possible under its provisions. It could be invoked to prosecute persons who criticize the administration, the government's military policy, the big navy

spokesmen, the R.O.T.C. or any other form of militarism as "inciting soldiers or sailors to disobedience." It could be used to prosecute citizens who protest against the use of the national guard in strikes or for police purposes, or to create an ex post facto censorship of the press. An anti-war book might be published today, and, five years hence, while still being distributed, but "causing disaffection," make the author and publisher liable to a jail sentence; and their innocence of motive or intent in the writing or distribution would not save them. The year 1935 has already witnessed the passing of a flood of hysterical measures, such as this one, in many state legislatures. If love of liberty still remains as an integral part of American patriotism this bill will meet with patriotic resistance. The hysteria has now broken out in the national congress.

Tension in Austria Increases As Chancellor is Injured

ALMOST a year has passed since Chancellor Dollfuss of Austria was assassinated. Since that time events in Europe have led from one crisis to another as Germany, Italy and Austria have stepped into the international limelight. Our correspondent in Vienna predicts in his current letter—written almost three weeks ago—that Prince von Stahremberg is destined to become the acknowledged dictator of Austria. For a day or two last week it appeared that this prophecy would come true even before it could appear in print. The details of Chancellor Schuschnigg's automobile accident are yet to be made public, but that his immediate lieutenants are thoroughly aroused, and suspicious, is well known. Immediately after the accident the wreckage of the automobile was shipped in a sealed car to Vienna for close inspection. A race between the bereaved and injured chancellor and his chief rival, Starhemberg, immediately ensued, the latter arriving at the capitol ahead of his "chief" in sufficient time to meet him at the station. To increase the tension the ambitious Zita and her son, the Archduke (and heir) Otto, about to be welcomed back to their native estates, cast longing eyes toward Vienna only to be reminded once again that any attempt at the restoration of a Hapsburg would make certain the mobilization of the armies of Rumania, Yugoslavia and Czechoslovakia. Italy, too, though busy with her Ethiopian affairs, can be counted on to keep her eye on developments in Austria. Europe presents no more confused, unpredictable and dangerous situation.

National Guard Disturbs Church With Sunday Target Practice

AN INSTANCE of the flagrant indifference, on the part of the national guard, to the rights of religious institutions to engage in undisturbed worship on Sunday morning has come to our attention. St. Luke's Evangelical and Reformed church of Frankfort, Indiana, had worshiped for years near a public highway when, in 1929, a government rifle range was constructed just a few hundred yards away. Prompt and insistent protests from minister and congregation resulted in an order from the governor of the state and the adjutant general that all firing should cease during the hours of worship. That order was issued annually until the spring of this year. The minister has now been informed that the army faces a strenuous program, that the men cannot leave their regular vocations during the week and must therefore practice on Sunday and that, anyway, firing practice must be carried out without interruption pending further orders from the federal government. The minister's own personal investigations have led him to conclude that the national guard does not merely permit these firing drills but that it encourages them. He has also observed that the firing often stops at two o'clock in the afternoon when the hour for formal worship is past. One can readily understand the resentment which such a situation would arouse in the hearts of minister and congregation alike, and especially in view of the fact that repeated petitioning to every conceivable official, from captains and adjutant-generals to governors and national administration heads, have all been in vain. It would be interesting to know whether this is an isolated case and whether, as the adjutant-general has informed the minister, such Sunday morning target practice is a custom which cannot be broken or modified, even for a community worship service. Perhaps our national war department could throw light on this question.

When France Saved Her Honor

THE DEATH of Dreyfus, at the age of seventy-six, brings back to public attention a case that kept France in a turmoil for nine years, from his conviction for treason in 1894 until his complete vindication in 1903. The episode had so many sensational features, and involved so many high personages, that governments tottered in the tumult that it produced, and a vast amount of whitewash was required to conceal the guilt of some whose conviction of the perjury and conspiracy of which they had been guilty would have produced even wider repercussions. The crime of which Dreyfus was really guilty was that of being a Jew. Everything else was a tissue of fictitious accusations brought by a military cabal that wanted to get him out of the way. The case became the core about which anti-semitic sentiment crystalized. Dreyfus was not only a Jew; he became *the* Jew, the symbol of all Jews in France who were good and loyal citizens yet had to face a torrent of hatred and injustice. More than that, his case established a line of cleavage between the unprincipled patriots who thought it more to their country's glory to conceal the crimes of its officials than to do justice to individuals, and the free spirits who believed that national honor demands truth in high places as well as in low. Zola, the novelist whose offensive realism had won a wide reading but had also brought upon him the condemnation of the fastidious, was the chief literary instrument in bringing about a popular demand for the reopening of the case. He made France ring with denunciations of perjured accu-

sers and suborned judges, as Voltaire did in the case of Jean Calas. The final re-trial and vindication of Dreyfus was not only a triumph of justice; it was a vindication of France as well. Not often has a government so bravely faced its own mistakes and so nobly confessed and atoned for them. So Dreyfus is dead! He was only a captain in the days of his unhappy prominence, and his military services, though faithful, were never notable. His enemies gave him a place in history.

Federal Court of Appeals Invalidates AAA Tax

THE AAA is passing through deep waters. A two-to-one decision by the United States court of appeals for the first circuit, sitting in Boston, on July 16 reversed the decision of the federal district court and thereby declared the AAA processing tax invalid in the case of the Hoosac Mills corporation which has resisted the government's effort to collect such tax to the amount of $82,000. The law under which the tax was imposed is declared unconstitutional, first, because it is a federal encroachment upon a field within the proper jurisdiction of state authorities, and second, because congress made an improper delegation of power when it authorized the secretary of agriculture to determine the amount and incidence of the processing taxes. The final fate of the AAA will not be decided until this case has been carried to the supreme court on appeal, as it undoubtedly will be and should be. If the supreme court upholds the court of appeals —about which hypothesis it is neither ethical nor safe to make prediction—the President's recovery program will have received a second blow scarcely less staggering than that which demolished the NRA. It has other important features, of course, but none upon which the administration leaned so heavily for the fulfilment of its hopes, and none, it may be added, which has aroused such bitter criticism and opposition. These were the chief dependence for the rehabilitation of industry and agriculture. With these gone, only minor and subsidiary measures will remain in force. The new AAA legislation has been slowly fighting its way through congress, against a host of enemies. Even if more of the administration's recommendations are enacted than probably will be, the heart will be out of it unless the supreme court comes to the rescue. Sooner or later we have squarely to face the question whether economic recovery is possible in a nation whose parts are so intimately bound togther in trade and finance, under a government which reserves to the states functions which the states cannot perform.

Love of Country Means Opposition to War

AN ASSOCIATION of "Peace Patriots" organized in 1931 by eighty sponsors, all of whom are descendants of early American patriots, has recently filed with the county clerk of New York city a "declaration of principles" which it claims entitle its members to exemption from war service, especially those who establish their sincerity as conscientious objectors by publicly recording their names in advance of wartime. The main objectives of this organization are stated as follows: 1. Personal opposition to all war as a logical sequence of the Kellogg pact under which the government has renounced war as a national policy and has contracted to settle all international disputes by pacific means. 2. Cancellation of all reservations that nullify the provisions of this treaty. (There are no such reservations.—Editor.) 3. Universal total disarmament. 4. An international agreement compelling arbitration or adjudication of all disputes. 5. Abandonment of military training and other preparation for war in this country in the confidence that our government can always find a better method of settling disputes than by resort to arms. 6. Repeal of the espionage act and of conscription. 7. Proscribing the manufacture and sale of munitions. Here then is a method of capitalizing one's ancestry in the interests of good citizenship, of meeting the super-patriots on their own ground, and of supporting the government in its pledge never to resort to war as an instrument of national policy. If these peace patriots can sufficiently dramatize the psychological advantage which their birth and ancestry have given them they may make a positive contribution to the cause of war resistance and, what is almost as important in these days, preserve for the terms "Americanism" and "patriotism" the dignity to which they are by history and tradition entitled.

Need We Fear Fascism?

IS FASCISM coming in the United States? Even the bare suggestion of such a possibility is enough to chill the blood. In the thundering words of fascist chiefs in other countries we have heard the stern demand for the subordination of the individual to the state, and of the state to its autocratic leader. Through the eyes of competent reporters we have seen the actual workings of the program—its substitution of force for reason, its intimidation of all dissenting opinion, its gag upon free speech and free press, its sacrifice of elementary human rights to mold all men into one uniform pattern of thought and conduct in support of a totalitarian state and a dictatorial ruler. Is there any chance that such a regime, or one bearing any close resemblance to it, is coming in America?

To answer that question, one must first answer another: If fascism comes, from what direction will it come, what are the present forces that tend to produce a fascist type of regimentation, and who are the leaders who must be regarded as embodying the most sinister possibilities of fascist dictatorship?

These questions are not fantastic or imaginative. One may be convinced in one's own mind that a system of government so alien to our traditions and so antithetical to all our habits of political thought cannot possibly gain a permanent foothold among us. But that fact, if it is a fact, does not remove the matter from the field of practical concern. The aversion of the Ameri-

can mind to dictatorship is so deep seated and so closely interwoven with all our sentiments of loyalty and patriotism that it may be played upon by skilful propagandists, and the very slogans of liberty may be made the rallying cry of projects more inimical to liberty than are the positions against which the campaign is directed. Those who most loudly shout the battlecry of freedom are not always the most trustworthy champions of freedom. And those who raise the cry of "Dictator! Dictator!" may be capitalizing the popular love of liberty to manufacture sentiment in favor of some quasi-fascist program of their own.

Something of that sort is actually happening at the present moment. Critics of the administration have, during recent months, been increasingly vociferous in their assertion that the President is creating a dictatorship. His control of industry through the NRA, his demands upon congress for prompt enactment of his proposals into law, his sole direction of the expenditure of the four billion dollar fund—all these are cited as evidences of a nascent autocracy against which all lovers of liberty and all true Americans should protest this year with their voices and next year with their votes! Here is the threat of fascism, and to crush it all good men are exhorted to come to the aid of the party!

Now it does not follow from the fact that an argument is used for partisan purposes that it must necessarily be false. But viewed without partisan predilections and with no present commitment as to the wisdom or unwisdom of the administration policies as measures for economic recovery, the President's methods do not seem to exhibit the familiar marks of fascism or even to contain the germ of that un-American system. The NRA has had its teeth pulled and congress has suddenly balked at the President's fast driving, but even before these events there was no sign in that direction of fascism, either imminent or ultimate. There was, to be sure, an extraordinary concentration of power. The control of so vast a sum for relief and public works gives to the hand that wields it an immense advantage in any political campaign, even if the expenditures are made with the most scrupulous fairness. But none of these things, nor all of them together, constitutes fascism or anything like it. The judicial and legislative branches of the government are still independent of the executive, and the rights of free speech and free press have been neither restricted nor threatened by the administration. The last point alone would be decisive. So long as laws are made by legislators who are responsible to their constituents and dependent upon them for reelection, so long as courts are independent and dare to impose constitutional checks upon the executive and legislative branches, and especially so long as the voice of popular criticism and free discussion is not stilled, dictatorship does not exist and is not even upon the horizon—not in that direction.

But there are other directions in which there are symptoms of incipient fascism, and strangely enough—or is it so strange, after all?—these symptoms are exhibited largely by those who are clamoring that the President is a dictator. One of these directions of danger is a return to the economic feudalism which the "new deal" has been trying, with limited and variable success, to supplant by a system operated in the public interest. Another is the attempted curb upon free speech, free teaching and a free press, masquerading under the guise of a patriotic campaign to penalize "disloyalty," to gag professors who criticize the existing order, and to "support the constitution"—that constitution which itself contains the guarantee of free speech. A third is the trend toward militarism as seen in a cynical attitude toward pacific measures in international relations, mounting expenditures for armaments, and increasing efforts to condition the minds of the young favorably toward war by military education.

Economic reactionism carries with it a menace to both peace and freedom. Too large a proportion of the men and women in this country are on the verge of starvation. They are not desperate—yet. They are, indeed, amazingly patient and hopeful. But to return to the system of competition, exploitation and financial fraud which brought us where we are would be to invite a violent uprising. It might not come; but also it might. If it came, it would probably fail, for the dispossessed have no concerted plan of action, no generally accepted program for a better economic organization, and no trusted leadership. But if an uprising came and were put down, it would be through the rise of a fascist regime, or the conflict would issue in a fascist regime. Fascism flourishes best in the struggle of an imperiled capitalism against insurgent radicalism. Calling the old and ruthless economic and industrial arrangement "the American system" and draping the folds of the flag around it and buttressing it with a strictly construed constitution, will not help. That way lies rebellious uprising; and beyond rebellion, in America, at least, lies fascism.

Thus far, speech and publication have been as free as they need to be in this country, except for occasional extra-legal outbursts of mob violence. But there are abundant and alarming signs that the freedom of liberals and pacifists grows irksome to many. It is not that the administration is resentful of criticism, for no restrictions have been proposed upon those papers and speakers that daily denounce the President as the American counterpart of Stalin, Mussolini and Hitler. But critics of the social order, persons whose love of country takes the form of loving the people who live in it and wishing to better their lot even at the cost of some radical changes, and those who outlaw war from their own lives as definitely as our government and sixty-two others did when they signed the pact—these are the targets for the current attack upon freedom of thought and utterance. The recent bill, which slipped through the senate when no one was looking, to punish "incitement to disaffection," is a fair though extreme example. The destruction of freedom of speech does not by itself constitute fascism, but it is one of its most cherished and indispensable instruments.

Every reversion to the militaristic mood is an approach to dictatorship. Nothing is so undemocratic as war. No mind is so arrogant and so intolerant as the military mind. That arrogance is plainly indicated by

the effort to keep military training as a required subject in civilian schools and colleges against a growing body of protest, but to introduce it into other schools, especially high schools. Last week the Chicago school board voted, with only one dissenting voice (that of a Catholic woman), for the introduction of the R.O.T.C. into eleven Chicago high schools. In this and other ways the identification of patriotism with preparedness to wage war continues to be a mark of the military mind. War alone, or war-mindedness, does not constitute fascism. All sorts of governments have engaged in war. But in this age of the world the appeal to violence means the destruction of democracy. The development of the war spirit is the development of the effective and indispensable instrument of dictatorship. Those who look that way, look toward fascism.

Is there danger that a fascist state will be set up in America? Not much, or soon. The more imminent danger is that liberty will be wounded in the house of those who claim vociferously to be her friends. And if liberty is wounded, fascism will take the field.

An Interim Mission

(EDITORIAL CORRESPONDENCE)

LAST week's letter in this editorial correspondence raised the question whether missionaries should remain in Turkey, but did not answer it. I wish to answer it in this letter, in so far as my opinion can be an answer. My opinion is that though the usual doors of missionary activity are closed by law against the Christian teacher and preacher, the Christian church in the west cannot withdraw its missionaries from this land without great loss to the kingdom of God and a distinct weakening of Christianity as a world enterprise. I am a believer in Christianity as a world enterprise. I can conceive of no other religion which is universally applicable and valid. This conviction is held subject to the necessity of progressively defining and redefining Christianity as the result of its successive contacts with other religions in a growing world culture. But the Christian movement, as I see it, has not exhausted its missionary impulse and, as I hope, this impulse will not be exhausted until the knowledge of the Christian God covers the earth as the waters cover the seas.

The proposal to make an exception of any part of the world—of Turkey, in this instance—and admit that Christianity is helpless in that one region, is intolerable to one who sees Christianity as I see it. This feeling, I believe, is the common conviction of Christian people everywhere.

A second conviction, which I expressed in a previous letter, is that the Christian church is of the essence of Christianity. This conviction, I believe, is also shared by most Christian people. To those of us who hold this view of Christianity, there is little hope of gaining permanent and significant missionary results by means of non-religious teaching, or medical practice, or agricultural or industrial improvement, which is not accompanied by the endeavor, be it ever so patient, to build a Christian church. Applied to Turkey, this might seem to be decisive against the continuation of missionary activity there, for nothing is more clear than that, as Turkish law now stands, there is no present prospect of creating a Christian church of the western Protestant type in that land.

The mission in Turkey is therefore in a fundamental dilemma. Withdrawal is intolerable; yet if the missionaries stay, they cannot do those things which primarily actuated them to become missionaries, and which actuated the home church to send them forth. Can a concept be found under which their consciences may be put at rest and which, without dissembling the true situation, will enlist the support of the home church? That is the root of the present problem of the mission in Turkey. In a word, what we are seeking is an apologetic for a mission which, by candid understanding, cannot do missionary work!

First, with respect to the missionary's conscience. It was interesting and revealing to listen to the missionaries talk on the subject. And talk they would! This was the most poignant theme they could discuss. They are fully aware of their paradoxical position. And they have developed a sort of stop-gap philosophy which meets the situation in a practical way. But the sympathetic visitor feels a sly but kindly amusement as the missionaries try to express this philosophy. It consists, briefly, of the thesis that the mission is justified in remaining in Turkey because the Christian character of the missionaries cannot help radiating the gospel which they are forbidden by law to teach or preach.

Whatever validity this thesis may or may not have, the missionaries—most sensitive and humble of all Christians—cannot help sensing the impropriety of their advocacy of it. Obviously, it puts the missionary in the position of making a claim of moral superiority, and this is the last thing any Christian wants to do. Except under pressure of a desperate situation, the missionary would be the last Christian to make such a claim. It goes against the grain of his ethical sensitivity to say that he is in Turkey, and ought to be supported by the home church, because his character is such that the Turks will be helped by his presence. Of course no one ever expresses it in this bald form. Rarely does a missionary make the claim for himself; it is made for the other missionaries. Does not the scripture in divers and sundry places make the same claim for all of us? For example, that we are the light of the world, and that we are living epistles read and known of all men. Does not the individual Christian therefore bear a testimony by his life and character which is over and above the vocal preaching or teaching of the gospel? Besides, are we not today emphasizing the idea that Christianity is a way of life, not a doctrine or a church, etc? Why should not the Christian mission therefore find its justification in the lives of these missionaries who teach English and science and stenography, even though they cannot teach their religion or preach it or organize the Turks into a Christian church?

The importance of the missionary's character and

life cannot, of course, be exaggerated, but I do not, myself, like to see it turned into an apologetic for missions. I do not believe it is sound ethically to do so, nor do I believe a mission resting upon such a basis will ever take social rootage, or permanently influence a civilization. Christianity is idea, it is institution, it is movement, as well as personality. The missionary's character and life take on *missionary* importance in association with the explicit proclamation of the gospel. Divorce his personality from the Christian idea, the Christian institution and the Christian movement, and it will lack the power of self-perpetuation. Moreover, the support for such a mission would soon be exhausted. The home church might sustain it for a brief period, but it would soon grow weary, and recruits from the ranks of youth would surely not be forthcoming.

We cannot remind ourselves too often, nor too seriously, that the basis upon which the missionary enterprise ultimately rests is not the character of the Christian, but the character of Christ. Whatever be the form of words in which this ultimate motive is expressed, it must be made clear that our reason for going as missionaries and our reason for sending missionaries is not that we have achieved something which we offer for imitation, but that we have received something which we passionately desire to share. The Christianity which explains and justifies Christian missions is, as Stanley Jones phrases it, not an attainment but an obtainment. This marks the deepest level of Christian insight. It is an insight which can be expressed in many ways, no one of which is absolute. But the fact itself is absolute, and we should be able to discern its evangelical substance in whatever garb of speech it appears. Thus conceived, there is nothing ethically embarrassing about Christian missions, nothing about which the missionary need be personally sensitive lest in choosing this calling he seem to think more highly of himself than he ought to think. Christianity's greatest missionary thought of himself as the chief of sinners.

I fear I am becoming too argumentative in this letter. Certainly I must not put myself in the position of seeming to argue a matter of this kind with the missionaries! They are the last who would take the opposite side. They know the truth of which I speak far better than I know it myself. Least of all can I endure to be in a position in which I seem to be criticising the missionaries. If any reader gets the impression that I am criticising, it is due to my awkward expression, not to my intention. The missionaries in Turkey are in a position not duplicated in any other mission field. They see a large, historic mission shrinking before their eyes. Its curtailment has reached the point where the missionaries pretty generally agree that if it is cut down any further it might as well be altogether abandoned. They believe that its abandonment would be a serious wrong to Turkey's future. When they contemplate appealing to the home church to stand behind the mission, they are embarrassed by the fact that the laws of Turkey make the prosecution of essential missionary work impossible. The conventional missionary appeal they therefore cannot make, namely, to support the teaching and preaching of the Christian faith and the founding and development of the Christian church. Driven to find an effective appeal they are in danger of seizing upon and magnifying one that is ineffective and unsound.

Over against this I am writing to suggest what seems to me a better way. I suggest that we broaden our missionary strategy to make room for the concept of an *interim* mission. I would make a clean breast of the situation that actually exists in Turkey. I would say frankly to the home church that the essential functions of a Christian mission cannot now be exercised in Turkey. But the time will come when they can be exercised. It may be ten years in coming; it may be twenty-five. But Turkey is a part of that *world* which must in the end become Christian. Meanwhile, the facts of the situation are not wholly discouraging. The government's policy is not discriminatory against Christianity; it applies with equal rigor to Islam. And while we do not approve of coercive limitations upon religion—whether Christian or non-Christian—there are reasons for believing that the government's restraints have the effect of breaking up the religious habits of the people, thus preparing the soil for Christianity. It also, of course, prepares the soil for atheism. But that is not altogether unfavorable. I do not think we need to be so much afraid of atheism as we pretend to be, as if it were the very worst thing that could happen to a people. Atheism can be cured! It can be cured more easily than some religions can be cured! It is not atheism which presents the most formidable front to the Christian gospel; it is as often a deeply entrenched religion which has deadened the souls and minds of men as by an opiate.

Moreover, the changes in popular habits—headdress, western calendar, banning of religious garb in public, adoption of Sunday rest day, etc., etc.—which the new regime is bringing about are favorable in an external sense to Christianity. And there is no clear indication that the government intends to make its restrictive statutes permanent. Besides, changes in the government itself are inevitable, as even a citizen of Turkey can affirm without subjecting his loyalty to the slightest suspicion.

In a situation like this, the concept of an interim mission would signify long-headed missionary statesmanship. I am sure it would satisfy the consciences of the missionaries, and I believe it could be presented to the home church in such a way as to elicit not only routine support but special support, particularly from those of broader missionary intelligence. A policy which makes a place for an interim mission would recognize that we are in a period of waiting, but that the cost, both spiritual and material, of withdrawing and entering again, would be far greater than of staying on, even though the positive functioning of the mission must be held for years in abeyance.

Such a mission would humbly and faithfully obey the laws of the land. So long as the laws restrained missionary activity, the missionaries could be trusted to give a good account of themselves in other activities, amply justifying their presence by their service and influence, and laying foundations of good will upon

which to build when the restrictions should finally be removed. No need would exist for shifting the missionary motive to a superficial apologetic which would not only cause this particular mission to wither away in a short time, but which, if it should become established, would dilute and weaken the whole conception of Christian missions, now so sore beset with confusion and superficiality.

It is my belief that the intelligent constituency of the Congregational churches, whose board is alone responsible, now, for the missionary enterprise in Turkey, would respond to such a candid call to support the Turkish mission on the basis of an interim conception of its function, and that when a few years have rolled away, they would rejoice in the faith that had led them to do it.

CHARLES CLAYTON MORRISON.

Being a Good Predecessor

EDITOR THE CHRISTIAN CENTURY:

SIR: It is a hard thing to be a worthy successor. It is still harder to be a seemly predecessor. To be just and even generous to the man whom you succeed, is a mark of a good man. To be sympathetic, and fair-minded to the man who takes your place, that is a mark of a very good man.

You leave your school, church, paper, office and another reigns in your stead. You go back and find things changed. You may be compelled to observe that things are going better; there are more people in the church, the circulation of the paper is shooting upward, the business returns bring smiles to the directors, and you are not in all this. You are of yesterday. You may overhear the others saying how different things are from what they were when old so-and-so was there, and you are old so-and-so. It is easy to be gracious to a successor when he fails, but when he succeeds, and he increases and you decrease, why, then is the time to show yourself not a merely good man but a very good man.

It is never hard to behave in a becoming way before the public eye. "Nothing gives me more pleasure," you say, "than to see the old cause, school, church flourishing under the leadership of my able successor." But the pinch comes in the hours of night when you wake up and think things over and make caustic remarks and reflect how hardly you have been treated and how little credit is given to you and what in the world they can see in that . . . ! That's where you need to call upon him of whom it is said, "In the night his song shall be with me."

The art of giving place to others cheerfully and philosophically is very necessary. Nothing robs a man more of his usefulness than bitterness of spirit. It is a sheer waste of spiritual energy, and more than that, it is a handicap in all human relationships. The embittered man is eliminated from our lives. None of us can get excited about the slights, imaginary or real, of others, and they are not more likely to be excited about ours. Between you and your successor the world is strictly impartial.

We have to become predecessors, sooner or later. It is better to take it calmly, with a little humor and with a genuine spirit of good will. If you can think much of the cause and little of yourself, so much the better. And even in the personal relationships of life, there is such a thing as being ready to leave the company when your time comes with no jealousy of others who will follow you.

"Tomorrow and today," they cried; "I was of yesterday." To be of yesterday will be our lot. But that is not the last word.

Yours as the years go by,
QUINTUS QUIZ.

VERSE

Prayer

The invisible world with thee hath sympathized;
Be thy affections raised and solemnized.
[Wordsworth, "Laodamia"]

OMNIPOTENT confederate of all good,
Inexorable foe of all our ill,
Extirpate these bold motions of self-will,
Mortify these strange slips, the unblushing brood
Of vanities, and be thy surgery rude,
Until we wake to thee alone, until
All mild and disabused and meek and still
We pass in awe into thy plenitude.
So in an hour we have seen the face
Of nature change, and with our garish eyes
As though anointed with some lymph of grace
Seen common day grow solemn, as the skies
Foaming above with sable panoplies
Made of the world a hushed transfigured place.

AMOS N. WILDER.

The Burden of Egypt

(Isaiah 19)

BEHOLD, Jehovah rideth on the storm
To come to Egypt, sunk in strife and sin.
Each smiteth each his brother; war's alarm
Has put to flight all counsel, and within
The fertile meadows is dry, driven dust.
The Nile yields naught: confusion takes its toll,
For wisdom dies, struck down by fear and lust,
And they that work for hire are grieved in soul.

But though destruction stalk, an altar to the Lord
Shall bring to men salvation in that day.
No longer need they smite with lifted sword
For enemies shall walk in one highway.
That nation shall be blessed whose inner light
Makes clear the pathway for God's healing might.

GEORGIA HARKNESS.

The Ultra-Human

By Henry Nelson Wieman

GROWTH of meaning in the world is ultra-human. This does not mean it is supernatural. Neither does it mean something outside human life, for humans obviously can never experience or know anything that is wholly outside their living. Growth of meaning can occur only in and with human experience. Growth of meaning must always appropriate the materials of human life. In like manner a flower can grow only by using the materials of air, light and soil. But the growth is not the work of the air, light and soil. It grows by reordering these elements. So growth of meaning occurs by reordering human life. It is not the work of human life. Man undergoes it but he does not do it.

The growth of meaning cannot be the work of man because all that man can do by his own intelligence, imagination and choice is to bring the world and its possibilities under the control of the meanings he already has. But growth of meaning involves transformation of the meanings he has into a richer, more farflung and more closely knit system of meanings. In so far as man's dealing with the world is controlled by established meanings, the growth of meaning is cut off. Hence growth of meaning is something that necessarily bursts through human control and lifts man to higher levels of meaning.

To be sure, men can be intelligent about it. They can recognize that this growth is going on. They might be intelligent enough to see that they must approach it reverently and yield themselves and their meanings to it, to be mastered and transformed by it, not trying themselves to master and transform it. They might be intelligent enough to recognize the limits of their own intelligence and the rightful sovereignty of growth over any given level of intelligence. But growth of meaning is superhuman because it operates to transform the recognized meanings and cherished values of men into a structure of meaning and value which men cannot foresee or appreciate until they have undergone the transformation.

What is "Meaning"?

Meaning is a certain kind of connection between activities. Activities mean one another when (1) they control one another and (2) this control is used and appreciated by human beings. Swaying trees mean the wind is blowing. Glimmering in the eastern sky means the day is coming. Drought means famine in six months. Red light means danger. One word means certain other words if its usage determines when and how the other words should be used. One word means certain other things that are not words, when it determines how we shall act toward those other things and indicates how they will act on us. Meaning is (1) mutual control of activities and (2) human use of that control.

Meaning can totally transform our evaluation of what is going on. An activity may be enjoyed when its connection with other activities is not known or appreciated; but this enjoyment may cease when this connection is fully known. An event may be enjoyed as funny until I see it is breaking the heart of one I love. Then it can no longer be enjoyed. An activity may not be enjoyed when its connection with other activities is unnoted. But it may become highly enjoyable when this connection is appreciated. I may not enjoy the meaningless activities of pounding nails and sawing boards. But when these activities are so connected with many others that they mean the summer cabin I am building in the woods, they may become highly enjoyable. Very painful activities may become enjoyable in this way. One may look upon the travail of his soul and be satisfied.

God at Work

Watch with awe and reverence this growth of meaning in the world, for it is God at work in our midst. Watch meaning grow in the personality of a child. Watch the light of meaning begin to glow in the glance of the eye. At first the infant gives you a vacant stare. The eyes turn, but there is no intelligence. Then gradually the light of intelligence begins to show. It deepens and it brightens. He holds you with a gaze of wonder or questioning or expectancy or with a deep sharing together of a precious understanding. Watch the meaning of his smile grow from a colic spasm to a flash of insight, merriment and love. Watch the development from random activities that fling hither and thither without meaning save the pleasure and pain of physical contact, to a total system of meanings attained in maturity which gather up the rich heritage of uncounted centuries, which reach down to comprehend the infinitesimal movements of atom and electron, which grasp after the galaxies and island universes, which search the complexities of a planetary culture and plumb the mysteries of the human heart.

The human individual *undergoes* this growth; but he does not cause it. The intelligence cannot do it because it is the very intelligence itself that grows. The individual undergoes this growth as sunshine, air and earth undergo transformation into a scarlet poppy. Men can do more than the poppy. A man can seek out the conditions that are required for this growth and for its greater abundance. Above all, he can yield himself in blessed abandon to the transforming power of it. But he undergoes it; he does not cause it.

Watch a saint grow. All great nobility of personality is unconscious and grows unconsciously. He who is fully conscious of his own goodness has very little of it. He whose goodness is limited to what he himself has deliberately achieved has only a very poor and priggish sort. He who is grandly and graciously good must grow that way by processes that are largely unconscious to himself. The flower, the child and the saint must

grow in beauty and goodness. There is no other way save the superhuman way. Behold the saints of the world! They toil not, neither do they spin for their own goodness. Yet the greatest self-improvers in all the world are not arrayed in such glory of goodness as are they.

A man certainly can do a great deal to improve himself by discipline, by living according to sound principles, by self-consciously cultivating virtues and abilities. All this may be indispensable to the higher reaches of goodness. But great nobility grows as the lilies of the valley. Always it is a gift from God. It is grace.

How a Saint Grows

Watch a friendship grow. We can be friendly by deliberate intent, at least to a degree. But we cannot thereby create a friendship. A friendship cannot be constructed or made. It must not be forced. It must grow. One can make artificial flowers and artificial friendships, but not the real ones. The ghastly simulacrum of a friendship which people struggle with might and main to keep up when the reality is absent, needs no further description.

On the other hand, let two people be associated under favorable circumstances and often there will develop a community of meaning between them, a sensitivity and responsiveness to one another, a mutual reinforcement and understanding that is very precious. Yet when and how and where it happened, they may not know. They never intended it. They did not plan for it. But, behold, they have it. Doubtless most great friendships come that way. Also the greatest friendships are unconscious not only in their coming but in their maintenance. Most of what is required for the friendship is done quite spontaneously, because it does not occur to either to do otherwise. That does not in the least minimize the importance of each doing by deliberate intent all he can for such a community of life. We only say that if the friendship goes deep and reaches high, it far exceeds the scope of their own deliberate supervision.

The Spirit of a Community

Watch the spirit of a community grow. No mere aggregation of people can ever have this spirit, no matter how rigidly each individual strives to conform to an elaborate system of regulations. This spirit is made up of an intricate multiplicity of habits, sentiments, interests all connected in such a way that the whole system supports, enhances and gives meaning to each separate activity and feeling of each individual. Such a system of organically related habits, sentiments, loyalties, memories, hopes, must grow. It requires years. For the fullest development, it requires hundreds of years through which successive generations accumulate the sentiments and bring to each newborn member a more massive system with which to refine and develop his personality until he becomes like a tuning fork that throbs with every pulse of a great culture.

Time and again we find to our sorrow that we cannot legislate a desired form of society into existence. Laws are ineffective except as they express the spirit of the community. Bureaus, commissions, executives, all manner of administrative, legislative, judicial mechanisms can be set up. But they are worse than futile, they are positively and vastly evil, unless they are creatures and servants of this community of meanings that makes the people a unity.

This spirit cannot be legislated or administered into existence, although good legislation and administration may promote the growth of it. But it grows through struggling and suffering together. It grows through the love and reverence the people have for their heroes and saints. It is nourished by sacrifice and failure and memory of loving hearts and heroic deeds. It comes to higher fulfilment when they mourn their leaders lost.

> O Captain, My Captain, our fearful trip is done,
> The ship has weathered every rack, the prize we sought is won. . . .
> My captain does not hear my voice, his lips are pale and still:
> My father does not feel my arm, he has no pulse nor will.

Things and Values

This same distinction between the work of man and this growth which is the working of God in human life can be seen when we distinguish between the products of industry and their value for human living. Men make the products of industry, such as automobiles, houses, bridges. But the value of these articles he cannot make. The value is derived from the culture in which he lives. It comes from sentiments, habits, tastes, ways of living, in a word, from the whole system of mutually sustaining activities which go to make up the life of society. The value of these products of industry, even their commercial value, depends in great part on how they facilitate these connections of mutual support. Thus the value of the articles is given to them by the culture. But the culture grows. It cannot be made. It can be destroyed deliberately and to some degree it can be modified by conscious effort. Also, a commercial value can be artificially developed. But it must always rest back on the underlying culture. Hence the value of industrial products cannot be made. The value is given by cultural growth.

We have said that men can make things by their own power. But even that has in it much of the superhuman, because the technology by which things are made is a gradual growth which was not planned and directed by human intelligence, but issued forth from creative interaction between individuals thinking and working with one another and with the nonhuman environment. The way by which these nonhuman conditions creatively shape the process of production and the product itself as well as the evolving technology, has not been sufficiently recognized.

Civilization and Social Progress

This line of distinction between the work of man and the superhuman comes to light still further when we note the distinction between civilization and social progress. Civilization, in the restricted sense we are here using it, is measured by the efficiency with which men get what they want. Social progress is measured by the meaning and value which is found in this getting,

but the meaning and value, as we have already noted, is a growth not made by man. The meaning and value of what I get and do depends on how wide and rich are the appreciated interconnections of mutual control between this getting of mine and all the other activities of the world round about me. The scope and richness of these interconnections, reaching far into past and future, and far into the lives of many men and groups and situations about me, cannot be greatly enlarged by any fiat of my own. I may cultivate my appreciation, but the kind of interconnections which can be appreciated as carrying meaning and value cannot be extended by me beyond the cultural level of the society in which I live. These interconnections grow; they are not made.

Nowhere is God more potently and patently present than in the economic process. Economic process means not merely getting the necessities of existence as plants and animals do, but it means production for exchange. When individuals, groups and geographical areas engage in producing goods which they do not themselves consume, but which they exchange for what they need, they become functional members one of another, not because they intend it but because they cannot help it. All the activities of their lives become shaped in such a way as to fit into a total order of mutual support and mutual control. All this mutual control of their innumerable and multiform activities provides the indispensable basis for maximum increase of meaning and value. This high and noble fulfilment may never be achieved. Men may refuse to yield their old meanings, institutions, ideals to the transforming process of this development. Instead, they may hold fast to their old individualistic meanings and use these to exploit and destroy the many who have become caught in this network of interdependence.

Increasing Interdependence

But this network of functional connection and mutual control of activities forces men to come into greater mutual understanding and to share a richer body of meanings. This latter, however, may not grow fast enough to keep pace with the increasing interdependence, and so disaster may ensue. But the Marxian doctrine of economic determinism of history is correct in the sense that production for exchange does develop the substructure on which must be reared the superstructure of all the arts and sciences through creative interaction of associated minds. Thus higher and wider and richer domes of meaning rise over human life or, lacking this, men destroy themselves by reason of an increased interdependence which is not regulated by shared meanings and recognized community of interest.

Here we have a tragic contrast. On the one hand, production for exchange is making us functional members one of another. This growth of functional connection between individuals, classes, races and ages is gradually bringing humanity, past, present and future, into such interconnection that the good of each increasingly involves the good of all, and all are enriched by the good of each. But, on the other hand, men who hold the strategic positions of power are using all these activities to acquire individual wealth each for himself, and often doing it with a sense of high idealism and religious sanctity. Such procedure and such ideals are not only irrelevant to the total process. They are ruinously destructive of that rich growth of meaning which would arise out of these functionally connected activities if only it were allowed to develop. But the men who hold the places of power will not yield themselves, their ideals, their plans and purposes, to the transforming power of growth of meaning which is working so patiently and pervasively in our midst.

We have reached one of those crises in history when old institutions, sentiments, procedures, ideals and habits are being cracked and shattered by the upthrusting force of the superhuman growth of meaning and value. But these meanings and values cannot be consummated in the experience of human living until this old obstructive debris is taken out of the way. Such is the present state of society. In face of such a situation anyone who thinks that God will do it all and man has nothing to do, is wrapped in a blanket of delusion.

It may be that men will refuse to do this work of clearing the way for superhuman growth of meaning. It may be they will refuse to yield themselves to its transforming power. If so, the great opportunity of this age to experience a flowering of meaning and value, will pass. In that case future historians will say: A springtime of history hovered near and then departed. After that came winter.

In the Kalinga Mountains

(Philippine Islands)

MY world, my God, I cannot keep you single;
You will not stay apart.
In the print of the hoof that stopped beside the river
I see God's heart.

There is a pine that sways above my roof-thatch,
A world within a tree.
Within its central sap its Lord is moving
And looking out on me.

Down in the terraced valley rice is growing
Green—O, the water-fed green!
Strong in the rice of the valley God is standing,
Half seen and half unseen.

Brown young men are shaping a high new terrace,
With sweat and muscular grace;
Suddenly leaps from the soiled face of a builder
God's building face.

God buried again with every seed, and rising!
God's voice in the red hawk's shout!
From eyes of women soft upon their babies,
The eyes of God look out.

The Power that piled these hills upon each other
And through the atom brought the soul to birth,
Still moves in shifting soil, eroding river,
And hands that shape the earth.

DOROTHY LEE RICHARDSON.

When Kagawa Speaks

By Louis M. Levitsky

WHEN KAGAWA speaks it is a gala day. Today he speaks in Kobe, in the Y.M.C.A. auditorium, the largest in the city. Everybody who has any interest in labor problems and the amelioration of the masses, or anyone who is interested in Christianity is rushing to hear him. All his neighbors are there, too. For Kobe is where he lived for many years, and in no place in all Japan is he so loved as in Kobe—a genuine tribute to the man. The native Christian who is interested in religion only, the laboring masses interested in their own problems, the student of new Japan interested in every new manifestation of a fresh current in the river of Japanese life—all these love him not only because he expresses their individual interests but equally because of his great and unselfish devotion to an altruistic task. By those outside this circle he is admired, respected or feared. But all acknowledge his sincerity.

The twelve hundred places in the Kobe "Y"—the seats plus all the extra chairs that the aisles permit—are all filled long before the time announced for the meeting. The Japanese circulars specifically state that another speaker is to precede Kagawa—an open invitation for an American audience to come late—yet they all come early, otherwise there would be no seats for them. So they are all here, all who are interested in a message for new Japan. The majority of the crowd are skilled workmen, with a generous sprinkling of students in the upper grades of the middle schools, in their drab black western uniforms. About ten per cent of the crowd consists of young women in native dress but with hair done in occidental fashion—a radical departure among young Japan.

Before Kagawa Speaks

Few of the men are dressed in their native flowing robes, and practically all wear shoes—an undeniable sign of western influence in Japanese material civilization. There are also a few foreigners in the hall, just those from the foreign colony in Kobe who have lived in Japan long enough to understand the language. Several old Japanese women and at least one bearded Japanese—a rara avis in these modern days—complete a description of the audience that has come to hear Kagawa speak. My wife and I seem to be the only ones who do not understand Japanese. But the many intimate stories we have heard about Kagawa from his adoring neighbors, together with what we have learned previously of his work and influence, induced us to go to hear and meet him. We are to be introduced to him by friends of his with whom we are stopping at Sumiyoski and by Dr. Meyer, his host, in Kobe.

There is no mistaking the fact that the people have come to hear Kagawa and not the chairman nor the speaker who was advertised to precede him. The audience acts as if to make this fact patent. The ushers, whose badge of office is on public view in the form of huge ribbons, carelessly keep disturbing the speaker by their constant parading up and down the aisles. Doors creak as they swing open every minute to admit a fresh batch of late arrivals who augment this noise by running upstairs after they find no vacant seats below. Some thoughtless people disturb their slumbering neighbors by their constant conversations—in low tone, it must be admitted. Against these odds the victim speaker—a Japanese Methodist clergyman—is struggling bravely to bring enlightenment to his fellows. We hesitated to take the seats reserved for us in the front row while the speech was in progress, but our friends assured us that the speaker would not hold it against us, for he knows that we have come to hear Kagawa and that he is only the overture.

A Chat with His Neighbors

This speaker is done. The audience is visibly impatient. But not yet are they to be satisfied. A chorus of Japanese girls rises to sing a hymn the tune of which is familiar to us but whose words have been translated into the native tongue. Now the chairman—a Japanese clergyman in a frock coat, high collar and gray four-in-hand necktie—rises to introduce Kagawa. No sooner does he mention the name than the loud spontaneous applause makes an end to his efforts. His function for the evening is over. For Kagawa has been introduced.

Kagawa, who has been sitting in the front row all this time as a seemingly disinterested spectator, walks up to the platform with measured step. A man of small stature measured by our western standards, his five feet two inches compare favorably with the rest of his fellow countrymen, and his 110 pounds seem lost at first on that big platform shared by the chairman and an enamel hibachi whose few glowing coals provide the only source of warmth in any Japanese building. His thick glasses framed into dark tortoise shell cover eyes which suffered from trachoma, a reminder of his early day in the slums of Kobe. A soft collar fitting none too well, a loose blue sackcoat buttoned by the middle of the three buttons and a pair of baggy grey trousers, reaching a little above the top of the black oxfords, complete the picture of this forty-five year old man who, walking up to the platform at a slow gait, looks more like a blind beggar than one of the most powerful forces among the masses of Japan.

He begins his speech in a low voice and speaks with great ease. He enjoys his audience as much as they enjoy him. His pleasant smile makes up for the lack of an impressive physique. He speaks in a conversational tone throughout. He chats with his neighbors. His many jokes, some of which are accompanied by pantomine and at all of which the rapt audience laughs convulsively, are interspersed in the more serious moments by references to MacDonald, the proletariat, France, Montesquieu, John Wesley, Karl Marx, John

Ruskin, Philip Snowden, Professor Eddington, Dante's Divine Comedy and a number of English phrases such as Central Labor college, law of contraction, et cetera. Evidently they understand him, because they react intelligently. He doesn't seem to tax their patience. The first cough in this massed crowd is not heard until 10:45, an hour and three-quarters after Kagawa began to speak. But he goes on. He knows that they are ready to listen to him. The endemic cough quickly subsides and he continues to speak for another fifteen minutes. At the end of two hours he stops and the hearty round of applause he receives is proof that his audience is by no means weary. To us their relationship seems to be that of a neighbor telling his friends some of his experiences. During all this time no one left the hall.

But he is not yet done. He has only stopped, it seems, in order to sit down and rest for a minute. After another quarter-hour he asks for converts. A few respond. He asks the chorus of Japanese girls to sing a hymn. He then makes another appeal. A few more respond. Kagawa wants a million souls to embrace Christianity. Any number less than that is too small a community to be able to carry out that social program which can make Christianity a factor in communal life. He therefore goes from one community to another to enlist recruits in his campaign. Kagawa, one of the pioneers of organized labor in Japan, has now turned evangelist. His unselfish devotion to his previous task guarantees him a hearing in his new crusade.

The Evangelist Extraordinary

Kagawa is not an ordinary evangelist. He is the evangelist extraordinary. Trained for the ministry in America, where he learned the psychology of the masses and their problems, he returned to Japan fired with the ambition to serve his fellows in his native land. He pitched his tent in the poor section in Kobe and endeavored to make life more livable for the submerged majority by organizing labor. His fortunes often led him from the factory to an enforced residence in jail. An attack of trachoma, from which he and his wife both suffered, compelled him to leave his theater of activity and settle in a nearby country town, away from congestion and further infection. I asked him what evangelical Christianity had to do with Karl Marx and Montesquieu whom he mentioned in his speech. He replied: "I am pointing out to these people that economic revolutions lead to bloodshed unless they are accompanied by spiritual regeneration. To bring this point out, I contrasted the French revolution with its bloodshed and the peaceful changes accomplished in England due to the activity of John Wesley. Our country is now undergoing some radical economic changes and unless it is accompanied by an understanding of what it means for the inner spirit and for the salvation of the soul, economic changes will not mean progress."

He receives a hearing because everyone recognizes that devotion to his task is untainted by personal profit in any form. He neither receives nor accepts fees of any kind for his speeches or any other service that he may render. He refused to be paid by the city of Tokio for his work on the social reconstruction committee of that municipality, although he has been giving this job a great deal of time. He derives his livelihood from the sale of his books. These books he produces with a remarkable rapidity and on an amazingly varied range of subjects. On the day when he was visiting Kobe, Dr. Meyer, his host, told me that he was busy reading proof sheets of four books going through the press simultaneously—books varying as widely as a treatise on Jonah and a book of poems. These books sell in quantities sufficiently large to put some of our own best sellers to shame. They sell for three reasons: because they are offered at a very low price, because they are written in a simple language, and because in them Kagawa speaks. And the Japanese masses listen attentively when Kagawa speaks.

BOOKS

From a Munich Prison

I Was Hitler's Prisoner. *By Stefan Lorant. G. P. Putnam's Sons, $2.75.*

QUITE a number of personal accounts of experiences in nazi prisons and concentration camps have now been published, and this is the calmest, the least gruesome of the lot. But for that very reason it is, I cannot help feeling, the most damning. The author, a young Hungarian, had the bad luck to be editing an illustrated weekly, the Münchner Illustrierte Presse, at the time the nazis came to power. His paper was entirely nonpolitical in character and he maintains that he never had the slightest connection with German politics. However, his paper was but one of four issued by the leading conservative and Catholic publishing house in Munich. Accordingly, M. Lorant, together with all the other editors and executives of the firm, was placed under "protective arrest." He spent more than six months in prison, part of the time in the head jail of Munich, and part in the nearby Stadelheim prison. No formal charges were ever made against him, or against his colleagues. At one time his wife, for seeking his release, was also imprisoned. The Hungarian government finally secured his freedom and he returned to Budapest without ever having been able to learn why he was held, and why he was unable to gain a hearing or a trial. In various surreptitious ways he was able to keep a diary, and the lucky stroke by which instalments of this were smuggled out of prison is told in the book.

The record of inhuman treatment is the more impressive for being so obviously restrained. It is the psychological rather than the physical brutality of the nazis which comes out most clearly in this picture. But there are two facts which the book presents only by inference that are particularly worthy of attention. First, the systematic ruin of the great publishing firm by envious rivals who were astute enough to climb aboard the nazi bandwagon must have been repeated many times with other industries. Revolutions give plenty of opportunity for paying off grudges, as the experiences of most of M. Lorant's fellow prisoners demonstrated. Second, the tendency of sadism to turn upon itself. Before M. Lorant left the Munich jail—to which he had been returned just before his release—he noted that practically all the newly arriving prisoners were nazis, S.A. and S.S. men who had been informed against by members of their own organizations. So that, even in September 1933,

the stage was being set for the blood purge of the following June.

Describing the mood in which he stepped out of jail, M. Lorant wrote: "The sun was shining. The streets looked the same as usual. Calm, peace, and order reigned. And yet, a few yards away, hundreds, thousands of innocent people were locked up in cells; a few yards away from the peaceful scene before me the victims of national socialism were torturing themselves and being tortured. I see now how it is that travelers from abroad can write of Germany: 'There is perfect order here.' They are only allowed to see the surface of things." As one who chanced to be in Munich twice during the period of M. Lorant's imprisonment, I can testify to the truth of that observation.

PAUL HUTCHINSON.

Books in Brief

DEEP DARK RIVER. *By Robert Rylee. Farrar & Rinehart, $2.50.*

There is deep pathos and genuine tragedy in this novel. Some critic called it "a latter day Uncle Tom's Cabin." As a work of art, it is much more than that. It is a first novel, but the author must have considered construction and style with extraordinary attention, and it is evident that he had brooded deeply upon his material—the character and circumstances of tenant Negro farmers in the south. He does not solve the problem or any part of it, but he states it with terrible clarity.

JANE ADDAMS OF HULL HOUSE. *By Winifred E. Wise. Harcourt, Brace & Company, $2.50.*

Apparently written for young people, perhaps of the age of sixteen or thereabouts, the materials here simply presented will be thrilling to anyone who is capable of being thrilled by the higher heroism. It makes one feel that there could be no place of residence more delightful than Halsted Street and no occupation so thoroughly enjoyable, as well as useful, as working with the mingled populations to which Hull House has ministered.

THE SUPREME LAW. *By Maurice Maeterlinck. E. P. Dutton & Co., $2.00.*

Maeterlinck never writes anything that does not have in it the charm of high imagination and strange beauty. Here he is in deep water where he has little to sustain him except imagination and some reading knowledge of those profound scientists whose words he quotes but whose meanings he does not seem to understand. Indeed, he admits that he does not understand them, and his main point is that nobody understands them and that they do not understand themselves. His hero is Newton. His "supreme law" is the law of gravitation as Newton defined it. So supreme is gravitation that "it is probably the sole source of all movement, and hence of all life on this earth in any case, and almost certainly everywhere else in the universe too." (Is this Lucretius speaking, in "De Rerum Natura"?) The chief objects of his criticism are Einstein, at whose "fantastic theories" Maeterlinck scoffs, and such other relativists as Eddington, Becquerel and Chazy. Like the rest of us, Maeterlinck finds it impossible to visualize Einstein's warped space and his finite universe of four dimensions whose curvature keeps it from having or needing a boundary. But unlike the rest of us, he writes a book about his ignorance.

FRONTIER FOLKWAYS. *By James G. Leyburn. Yale University Press, $3.00.*

Professor Leyburn does not use the word "folkways" in precisely the sense that Professor Sumner has made familiar. As he employs it in this title, it means the economic and administrative arrangements that have been set up by colonists and settlers, or by their home governments for them, on several frontiers that have been selected for study. It represents, therefore, the adjustments that groups make to the conditions furnished by new environments, often modified and sometimes controlled by the interest of home governments who expect to gain profit or power from the new settlements. In the two chapters devoted to aspects of American frontier life, social and religious customs also are considered. The other chapters deal with the French in Canada, the British in New Zealand and Australia, the Portuguese in Brazil, the Dutch in the Transvaal and Java, and the Spanish in the Caribbean, Mexico and South America. These are admirable studies in both social science and history. Especially excellent is the study of Spanish colonial policy and the encomienda system, and well balanced evaluation of the parts played by the crown, the administrators, the colonists and the church in determining the treatment of the natives.

THE ALLEGED GREAT-AUNT. *Begun by Henry Kitchell Webster, completed by Janet Ayer Fairbank and Margaret Ayer Barnes. Bobbs-Merrill Company, $2.00.*

The extraordinary thing about this story is that the two Ayer sisters took the unfinished manuscript as Webster left it at the time of his death, with the threads of its mystery finely tangled and no solution yet in sight, and brought it to a conclusion as they imagined Webster might. Finding the point where the authorship changed hands provides a mystery as interesting as that of the plot—which is a very cheerful and whimsical plot, not at all depressing because the only victim is a person who does not enlist the reader's sympathies.

CORRESPONDENCE

Lutherans on Parade

EDITOR THE CHRISTIAN CENTURY:

SIR: The naive and adolescent effusion entitled "Are Lutherans Going Ritualistic?" which appeared in the June 26 issue of your periodical, has greatly diverted a large number of Lutherans besides myself. It is an imposing description of a vast revolution which is supposedly taking place among the Lutherans. Yes, imposing is literally the best word, for there are many Lutherans in the places referred to who are totally unacquainted with the great success that is claimed in their localities.

Then there is that impressive catalogue of church millinery and ecclesiastical utensils, which is rhythmically and enthusiastically chanted like a hymn of praise. As the recitation goes on, what can the poor, ordinary Lutherans do but rub their eyes, and come to the conclusion that this is not intended to be a sober recital of facts; rather that here they have an hyper-ecclesiastical version of "Alice In Wonderland," in which the two societies mentioned take the parts of—shall we say the Mad Hatter and the March Hare?

Now who are these two groups—the Liturgical Society of St. James and the Society of St. Ambrose—which have accomplished such self-proclaimed wonders? The first contains about one hundred members among the Missouri Lutherans; the second claims seventy-seven members among the United Lutherans, of whom at least half are laymen. It is likely that they have tickled the ears of some among other groups of the four and a half million Lutherans in this country. It is this inconsiderable and inconsequential group who are busy trying on the nice, new, shiny clothes, and practicing to throw their weight around with the repossessed machinery they are salvaging from the refuse heap which the Reformers started.

The chronicler of these activities makes the "younger clergy" responsible for "running about in cassocks and birettas," and implies their solemn delight as they "address one another as 'father.'" The younger the more delight, *no* doubt; but the ac-

count indicates that they all get a great ki. .—no, that is not properly ecclesiastical in expression. Suppose we just say that they are enjoying themselves in much the same way the Shriners did in Washington a few weeks ago. To the ordinary Lutherans, however, it sounds as if the whole program should be set, with necessary variations, to the tune of "I Love a Parade." Perhaps the cultured head of the department of church music at Mount Airy seminary in Philadelphia might be induced to undertake the task; though, in spite of the claims made in the article under consideration of the movement's success in that institution, the theme would likely not be treated sympathetically.

It was inevitable that the authority of Luther should be appropriated for these extravagances. The shoulders of that much-enduring man have been made to bear many things. Whatever were his earlier views and practices, they deserve at least the understanding of the background from which Luther emerged, the circumstances which evoked them, and the conditions which seemed to make their continuance necessary for the time. But why is no attention paid to Luther's direct statement to Prince George of Anhalt in 1545? That was the year preceding Luther's death. In that communication he says: "I am adverse to ceremonies that are necessary, and am an enemy to those that are not necessary." This is rather severe, perhaps, but Luther had been learning that "it is easy for ceremonies to become laws; once laws are established they become snares of conscience, and the pure doctrine is obscured and destroyed." [Quoted from Ferm's "What is Lutheranism?" Professor Hefelbower's article, pages 136, 137.]

There are many things in Pastor Webber's extravaganza which should and could easily be deflated. Let it be enough to say that his list of hyper-Lutheran assumptions is most un-Lutheran in form and spirit. The Lutheran church has been consistently committed to liturgical use. It has recognized the essential purpose of a liturgy in providing for the active cooperation of the assembled congregation in orderly worship. But it has also allowed for considerable variation, since, in itself, a liturgy is only a means to an end. When, as in Webber's exotic presentation, liturgical practice becomes an end in itself, it degenerates into ritualism. To that the true genius of the Lutheran Church will always be unalterably opposed, seeing that it is one of the things against which it raised its original "protest." There is no danger that the "marcel wave," as one of the outstanding Lutheran leaders has characterized it, with which the Webber Ritualistic Beauty Shoppe proposes to crown the Lutheran church, will ever become a "permanent."

For the great body of Lutherans this explanation is not at all needed. Pitying silence would be the kindest treatment to accord to the amusing claims of this ritualistic "showboat." It is offered, however, because of the misleading effect of the effusion being criticized upon the other Christian groups who do not find in the Protestant name "the one thing that irritates them," but who are at the same time not as well acquainted with the Lutheran point of view as they might be. Incidentally it affords The Christian Century the opportunity of exercising that impartiality in presenting divergent views on which it prides itself.

Luther Memorial Lutheran church, JULIUS F. SEEBACH.
Philadelphia, Pennsylvania.

Communists and the Stam Murder

EDITOR THE CHRISTIAN CENTURY:

SIR: At a recent conference of left-wing younger churchmen in these parts, the executive secretary of the Friends of the Chinese people made the assertion that while it was difficult to produce proof he was certain from his information that the Stams, murdered American missionaries, were not killed by communists. Now, in this week's Nation, in an article by Agnes Smedley, comes the same assertion:

"There was and is no proof of who murdered the American missionaries, Mr. and Mrs. Stam, last January, but this did not keep the foreign press from carrying on a vicious international campaign against the red army of China, and from saying that the Stams were murdered by a red detachment. In China the first reports of the murder of the missionaries showed that they were not killed by the reds."

It seems to me that this needs wide publication in the religious press. Better yet would be the responsible statement of one or more of The Christian Century's missionary readers on the scene in China. If this widely published charge against the communists is not true cannot we have its denial championed by the forces of religion in the name of justice?

Milburn, N. J. H. NORMAN SIBLEY.

The Question Box

What is the Christian way of supporting the church? Is it by the inflexible law of the tithe, as taught in the Old Testament, or should it be according to one's ability? If so, what is one's ability? Are children in the home with rights to health, happiness and education among the deciding factors, or not? Mr. Babson's plan for a family budget on an income of $2500 to $3000 per year for a family of four allows four per cent for the church. I do not want my children to make me selfish, but surely there are periods and circumstances when even a minister must be content to give less to the church if he is to fulfill his highest obligations. D. P., Chicago.

THE law of the tithe was devised for the support of the sanctuary and the priesthood among the Hebrew people. It was the only formal tax laid upon them although the kings taxed their subjects in various degrees and for different projects, according to their governmental needs or their caprices. Under the Christian dispensation the law of the tithe was no longer regarded as obligatory. Like other provisions of the ceremonial code it gave way to science. Christians in the empire had a much more rigorous experience under avaricious provincial governors, and their gifts to their poorer brethren and to other religious causes had to be graduated to their ability.

In the study of one's obligations in the present economic order certain facts are obvious. The church can only be supported in its work by free and generous contributions on the part of those devoted to it, and its broader program of extension in the world. There are a score of interests connected with Christian service of which neither the Hebrew of the Old Testament age nor the Jew of later days was aware. On that basis many Christians feel the obligation to give much more than the tenth prescribed in the Levitical law. Some communions of the church make the tithe their basic duty, an obligation so fundamental that they do not regard it as in any manner a gift, but as a necessity of their church life. Whatever they devote to any of the church causes in addition to this is alone regarded as their offering to God. This is of course a very noble and sacrificial attitude.

On the other hand, many Christians who observe the law of the tithe are convinced that this percentage of their income should cover all causes which they regard as coming within the rule of benevolence, such as church, missions, charity, and other interests which they count as demanding their free support. Such contributions must be adjusted to their ability to respond to them. In the lands where the church is established as a state institution its support is provided by public levy, the same as secular taxes. This was true of American churches in the early history of the country. Now all churches in this country are supported by such types of maintenance as are inspired by the sense of stewardship and the appeal of worthy religious and philanthropic causes.

Strict tithers often insist that the nine-tenths which remain after the tithe is subtracted go further in the supply of common needs than the ten-tenths would if used for personal or selfish purposes, and unblessed by the Christian motive. Such decisions must be left to experience and the conscience of the individual or family. Certainly no member of the church, minister or layman, is obligated to carry his church benevolence to the point of deprivation of those dependent upon him. Generally it seems to be the fact that ministers are proportionately the most generous givers in their churches. This is partly due to their deep interest, and partly to their desire to set the right example. But it may be carried to an unjustified extreme. The question must be decided in the light of the Christian conscience and the facts of experience. No rule can be laid down to cover every case.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Lottery Measure Before Congress

"Economy," is Plea of Proponents for Gambling Bill—Bootleggers and Saloons Still Here

(Correspondence from Washington)

WASHINGTON, D. C., July 8.—At last the national lottery proponents have succeeded in getting a hearing for their bill. Representative Kenney of New Jersey, author of the measure, argued long and earnestly before the committee charged with its consideration. "This is not a moral matter," he stoutly contended, "economics only enter in." What a boon to the federal treasury! With 25 per cent of the total receipts from the sale of tickets at two dollars per ticket going to the government, the income can easily total one billion dollars, and what a help that will be to the heavily burdened taxpayer! Thus the old argument that had so much to do with prohibition repeal bobs up again, and we are asked to sell our national soul for revenue. Judging from the character of the questions asked Mr. Kenney by members of the committee, the gentleman from New Jersey did not make much headway at the initial hearing. If by any chance the bill should be favorably considered and reported out of committee, there will ensue a battle royal on the floor of the house. The newspaper publicity given the Irish sweepstakes winners has undoubtedly whetted the appetite of the American citizen who is willing to take a chance on getting something big for a small outlay. Millions of dollars, it appears, go from the states to enrich the coffers of foreign lotteries, and so Mr. Kenney and his ilk would dam up the flow by starting a game of our own.

* * *

Is the Old-Time Saloon On Its Way Back?

What is a hidden bar? It is a place where drinks are mixed for thirsty customers somewhere behind the scenes. One of the provisions of the District of Columbia liquor law was that no drinks should be mixed before the public view. This was to avoid any resemblance to the old-time saloon. Recently, however, certain outraged individuals have sensed a danger lurking behind this provision. How does a customer know that the glass into which his drink is poured after being secretly mixed, has been properly cleansed? How does he know that cherries and olives do not jump secretly from a used glass to one about to be used? Horrors! Such a possibility is too alarming to be disregarded. But that grave danger is to be avoided, for by special act of congress the hidden bar provision is repealed and drinks may now be mixed in the open. The old-time saloon is thus gradually throwing off its disguise garment by garment. This bill, which has just been signed by the President, distinctly provides that no one may consume his drinks in a standing posture. He must sit down to comply with the law. It will not be long, however, before the plea will be raised that to make people sit when they would really prefer to stand is an infringement upon their personal rights. The bar, footrail, pretzels—everything, in fact, connected with the old-time saloon, is distinctly on the way back.

* * *

Bootleggers Still at Large Despite Amendment Repeal

Prohibition taught us something if David Lawrence's figures are correct. In a recent issue of the "United States News" he says that with a twenty per cent increase in population, since 1917, consumption of whiskey has fallen off one third, wine one third and beer one sixth. However, Joseph H. Choate, jr., chairman of the Federal alcohol control administration, believes that the volume of bootleg liquor is not much less than the volume of tax-paid liquor; so there may be a joker in Mr. Lawrence's figures. Query: Where was it and when was it we heard that bootlegging was to be stamped out? But why remind the powers that be of unredeemed promises? It is so annoying.

* * *

Washington Pastors In Europe

Several Washington pastors are spending the summer in Europe. Frederick Brown Harris, Foundry Methodist church, is the summer supply at the American church in Paris. Joseph R. Sizoo, New York Avenue Presbyterian church, has already been preaching in English pulpits for several weeks. R. H. Miller, National City Christian church, will attend the international meeting of his denomination in London. A. D. Belden, of London, has been occupying Dr. Sizoo's pulpit for several Sundays.

* * *

Closed Church Season In Washington

Washington goes into something resembling a comatose condition from July to mid-September. Most of the downtown churches give up the Sunday evening service.

W. S. ABERNETHY.

American Physician is Offered New Medical Post in China

Dr. Edward H. Hume, former director of the New York Post-Graduate medical school, and for many years an active leader in the field of medical education in China, has been asked to undertake the task of coordinating the aims and plans of the governmental and mission medical services in that country. The work of medical missions in China, which began in 1835, has now grown into a nation-wide enterprise embracing more than 250 hospitals, schools and nursing centers. During the past eight years the Chinese government, under the impetus of a new "health consciousness," has added many such institutions of its own. Dr. Hume's duties will be to coordinate the work of government and mission hospitals, to promote friendly cooperation, and to expand their facilities.

Teachers Opposed To Military Drill

N.E.A. Hears Senator Nye Speak on War Profits—Local Option Makes Gains —Social Action in Denver

(Correspondence from Denver)

DENVER, July 5.—The National Education association closed its session in Denver last night with a stirring address by Senator Nye. He gave the educational leaders of the country a splendid and practical insight into the profiteering which is behind the scenes in modern warfare. He called attention to the fact that it would be futile to reestablish economic prosperity while permitting international affairs to drift toward another war. The association adopted a resolution opposing compulsory military training in the high schools. The opening service of the convention was a vesper service at which the sermon was preached by Bishop McConnell of New York.

* * *

State Legislature Passes Local Option Bill

A local option bill was passed by the last session of the Colorado legislature. The first two communities of the state to call an election on this issue were Greeley and Fort Collins. Both cities were voted dry within a few months of the passage of the bill. Fort Collins went dry by a vote of three to one. Special importance attaches to the action of these two communities as they are educational centers. The State Teachers college is located at Greeley. The Agricultural college is conducted at Fort Collins. An effort is being made to deprive these communities of old age pension funds because they are not buying the liquor which yields income for this purpose.

The Catholic churches of Colorado have adopted the vacation school idea. They report 80 schools with a total enrolment of 6,000 students. The children are said to be eager to attend these schools although the entire curriculum deals with religion. The subjects which are taught include "catechism, church singing, serving at the altar, and preparing small lines for the altar."

* * *

Congregationalists Disavow The Naval Maneuvers

The Colorado Congregational conference, meeting at Longmont, formulated and sent a message of good will to those churches of Japan with which the Congregational church is affiliated. The message stated that the action of our navy in the conduct of its maneuvers did not represent what the conference believed to be the good will of the people of our country for Japan.

* * *

Congregationalists to Join Council of Churches

The Congregational conference was the first to vote affiliation with the Colorado

council of churches and the adoption of the proposed constitution formulated by a committee of organization of which Bishop Ralph Cushman is chairman. The Methodist church at its annual conference heard a presentation of the council by Clarence W. Kemper of the First Baptist church of Denver, and voted to join forces with it. The Christian church at its state conference referred the council for further study to a committee of which S. J. Mathieson is chairman. This committee will report to the state board of directors who have been given power to act. The council will be established and the constitution become effective when five denominations have affiliated themselves with it.

* * *

Ministers and Laymen Plan Social Action

The Churchman's council of the Denver Y.M.C.A., which is composed of ministers and laymen from Denver churches, has completed, with the assistance of an FERA leader, a survey of adult education in Denver churches. This group, which is particularly interested in social action, had formulated plans for the increase of adult education in our churches. It is especially hoped that there will be a large increase in the study of the social implications of Christianity. The council has already more than justified its existence.

* * *

Christian Church Builds New Gothic Edifice

The First Christian church of Colorado Springs has started the construction of a new church building. It will be gothic in its architecture, with the chancel type of worship unit in its sanctuary. Generous provision has been made for social and educational equipment. Thomas H. Mathieson is the pastor of the church.

* * *

Methodist Minister Called To Community Church

George L. Nuckolls, of Denver, has accepted a call to the Community church of Gunnison, Colorado. Dr. Nuckolls' colorful career has included pastorates in some of the largest churches of Methodism. In going to Gunnison, he is returning to the scenes of his early ministry. The church of which he will be pastor consists of a federation of the Methodist and Presbyterian constituencies of the community. Dr. Nuckolls goes to his new field without official appointment from the Methodist church.

VERE V. LOPER.

Louisville Minister Observes Thirtieth Anniversary

William Newton Briney, minister of the Broadway Christian church of Louisville, Ky., has recently completed 30 years of service in this church and parish. In celebration of the event members of the congregation, together with distinguished representatives of the city, arranged a surprise party for Dr. and Mrs. Briney, and presented them with a substantial monetary gift. The daily press made its contribution in the form of friendly editorials praising Dr. Briney for his long and fruitful ministry.

International Student Mission Conference

An international student conference on missions will be held late in August in Basle, Switzerland.

Millions Respond To Peace Ballot

Church Trends Are Toward Unity and "Toward Original Witness"—A Manifesto Without Action

(Correspondence from England)

LONDON, June 25.—The meeting in Albert hall to celebrate the triumphant close of the peace ballot was marked more by a tone of confidence and achievement than by any oratorical triumph. Frederick W. Norwood moved the audience as he always does by his passion and candor; but for the most part the speakers owed their appeal to the unadorned facts of the ballot. There had been 11,600,000 answers sent in; in no election has there ever been a total number of votes much above 8,000,000. An overwhelming number of those who filled in the forms—and everyone knows how hard a job it is to fill in forms—voted in favor of our remaining in the league and of the abolition of the private manufacture of arms.

The most significant fact last week was the comment on this achievement made by the press, which at first sought to rouse the country against the ballot. It was called a "blood ballot" then. Now the word has clearly gone forth that the results must be despised. We are told that those who answered the questions were either deceived or were saying commonplaces with which everyone agreed. Too much attention has been given, it is said by others, to the attacks on the league made by certain press lords. Their power may be exaggerated but at least it is true that the circulation of their papers is immense and their megaphones are in good order. It may be taken for granted, however, that statesmen and those lesser political leaders whose business it is to organize for the coming election, when they meet together and the doors are shut, will not forget these eleven millions.

* * *

Two Movements Within The Churches

It is now the time of year when the churches cease from their public activities; when their leaders rest from their labors and "post o'er land and sea." Many go to summer schools for study and refreshment, but for the most part during the next three months there is a comparative quiet in the life of the church. Since moreover, as William James has said, we learn to skate in summer and to swim in winter, there is much to be done in these hours of comparative leisure. Certain tendencies may be observed in our church life. On the one hand there is a strong movement toward unity. Those who do not remember things as they were 40 years ago cannot understand how far this movement has already gone. Common missions, common councils of witness, fellowship in the work of foreign missions—all accepted facts today—were little known 40 years ago. There are also such specific societies as the "Friends of Reunion" seeking to make the way open or at least to remove stumbling blocks. That is one clear fact. Another is that all the churches are increasingly eager to recover their original witness. The Catholic church has gone back to St. Thomas Aquinas. In Germany we have had the inspiring leadership of Barth who sets out to call men back to the springs of their faith. How far the two movements are helpful, the one to the other, is not clear. At first sight the result seems confusion, but it may be a necessary condition for the coming of a new order.

* * *

The Manifesto and the Councils of Action

The representatives are gathered at this hour in the Central hall to consider the formation of councils of action. Yesterday, July 1, the first meeting was held. Speakers such as Lord Lothian, Lord Cecil and Mr. Lansbury spoke especially upon peace. This morning Lloyd George speaks, and resolutions will be passed appointing councils of action to keep before the people the concerns of peace and reconstruction.

This conference has been badly served by the press. It has been credited with the plan of running 350 candidates at the election. It has been dubbed a free church movement chiefly because many leaders of the free churches signed it, and few Anglicans. Its manifesto has been called vague and platitudinous and its proposals are said to be so general that any candidate for parliament would sign them. Some of the leaders in the free churches have withdrawn their signatures thinking that under the pretense of a declaration of principles they were being led to form a new party, committed to the policy of Lloyd George. Some have taken the movement to be a measure of attacking the national government, and naturally labor, which leads in that attack and does not want a new rival party to be enlisted for that same purpose. It is certain that most of those who signed the manifesto did not want to do more than "ginger up" the government.

* * *

Bolder Action Demanded For Mass Security

It is a very confused situation. What will come of it is probably a concerted non-party attempt to press upon the government the decided will of the electorate that more shall be done to meet the needs for reconstruction in industry, and that the government shall take bolder action for the support of collective security through the league. It is proposed that only where no candidate can be found in a constituency to support these things will the council of action run a candidate of its own; and this situation is not likely to be found in many constituencies.

It amused the delegates to hear from Mr. Lansbury that the last time he had cooperated with Lloyd George was during the Boer war! One delegate from the east criticized the exception which the British had made at one point when they wished to retain the power of dropping bombs on outlying districts. In a world which is a globe can there be an "outlying district"?

* * *

No Election Likely In October

It seems clear now that there will be no election in October. The government must first put right the whole question of payments to the unemployed, before it goes to the country, and this cannot be done without an autumn session. The election will probably be after Christmas.

EDWARD SHILLITO.

Austria in Grip Of Starhemberg

Invited to Aid Dollfuss, Young Prince Is Absolute Ruler—A Land Without Elections

(Correspondence from Vienna)

VIENNA, June 27.—Austria is on the way to become a "Totalitaet Staat," as Italy and Germany. The fascist Heimwehrs or "Home Guards" are about to obtain supreme control. It is probable that the young Prince Starhemberg will soon be Austria's absolute master.

This does not mean, of course, that until now the Austrian regime has not been dictatorial. For two years absolutism has already prevailed here. But it has not been fascist despotism. A little oligarchy rather than one man has managed the country. Now one man is to assume predominance among the oligarchs.

* * *

Austrian Government Is Unique

Austria's government is unique in all the states of the world. It is a dictatorship without a match or a rival. Austria is the only land in which the government is so extremely unpopular that it is afraid to arm the youth for fear they would use their weapons against their own self-imposed rulers. The Vienna government is the only one that dares allow no voting of any kind, the only one openly to acknowledge that its authority rests upon the bayonets of a small private army.

Hitler revels in elections. Mussolini boasts of his elections. Gombos has just strengthened his position by means of elections. Even the Yugoslav dictatorship has dared twice to risk elections. The Bulgarian military dictators are also trying to appease the people by promising elections. It is only the Vienna regime that dares to allow no expression of the popular will.

Heretofore the absolutistic regime here has been directed by a coalition of clericals and fascists, by the "Blacks" and "Greens" as they are popularly called. At first the two chief figures in the government were Chancellor Englebert Dollfuss and Prince Starhemberg, of which Dr. Dollfuss was by far the more influential. He represented the clerical or Christian social party and was backed by most of the militant Catholics of Austria as well as by the great majority of the organized peasants. He was practical, energetic and dictatorial in character, but not a fascist. He despised the Austrian parliament because of its inefficiency and was vehemently opposed to the Marxists, but was by no means against the masses. As in all lands, the Catholic party of Austria was essentially democratic. It was the "little man's" party, something between the proletariat and the aristocracy. Dollfuss himself was of exceedingly humble origin and was always a friend of peasants and workers.

* * *

Chancellor Dollfuss Invites Prince Starhemberg

As a devout Catholic, Dollfuss was determined to break the power of the socialists in Austria and as an ally in this fight he accepted young Prince Starhemberg, who had a fairly well organized and well armed private army, financed, without doubt, from Rome. Starhemberg was Mussolini's representative in Austria. Dollfuss employed him to crush the Marxists. He invited this little organization of old Austrian aristocrats and ex-officers, backed by companies of paid soldiers, to annihilate the "reds." The young prince, the only heir of a house 1,000 years old and with a glorious name in Austria, jumped at the chance.

* * *

The Prince Chooses To be Dictator

The Austrians are an affable, amiable, easygoing people. Prince Starhemberg is hard and relentless. He has known exactly what he wants and has never ceased to work for it with all means available. The hard man has won out against his softer allies, rivals and enemies. They have blundered along, divided among themselves. He has gone straight to his mark, as his rivals and allies destroyed one another. His first task was to annihilate the "godless" reds, who used public money to build houses for the poor. It was a great crusade. Christians and fascists joined in shooting Marxism out of Vienna, and jubilantly did they triumph when all the socialist leaders were in jail or exile.

* * *

He Controls the Cabinet And Crushes Labor

Then the clash with the Austrian nazis came to a head and the fascists emerged doubly victorious. In the first place, the militant Hitlerites were crushed; and in the second, Chancellor Dollfuss was murdered. No personality and no group remained that was strong enough to stop Starhemberg in his march toward absolute power. At first a cabinet was formed in which positions were divided 50-50 between the clericals and fascists. Dr. Kurt von Schusching, a clerical, was made chancellor, while the fascist chief became vice-chancellor. There were also three fascist ministers and three clerical. Now only one of the clerical ministers, Joseph Reitler, the peasant leader, remains staunchly anti-fascist. Starhemberg virtually controls the cabinet.

Lately, by brutal and ruthless methods he has suppressed an incipient labor movement led by Dollfuss' former friend, Dr. Karl Winter. He has also beaten and thugged a Catholic labor movement into inactivity. He has partially disbanded all defense organizations except his own and exercises complete control over all the private armies that are left. He has ordered the Catholic peasant leaders to remain quiet and hold no meetings. He is the head of the only political organization allowed in Austria, the fatherland front. He is bringing the army under his control. Today Prince Starhemberg personifies Austria's dictatorial regime. He dominates the cabinet, directs the only existing political movement, is chief of the militia, is placing his hands upon the army. He has suppressed every manifestation of democracy. He permits no labor activity and allows no peasant movement. He even manages the youth movement known as Young Austria. He is against Marxian, national socialism, clericalism, liberalism, democracy. He is for personal government under his personal domination.

Against him are all the workers, almost all the peasants and all of the nazis, which means the overwhelming majority of the people.

* * *

Restoration of Austria Without a Plan

Starhemberg has no comprehensive, systematic economic, social or political plans. His is an exceedingly dangerous personal adventure filled with the direst possible consequences for world peace. Hitler is a more or less constant force and can be dealt with. Mussolini is a constant force. Starhemberg is a political accident, representing only personal ambitions and so is an unpredictable force. In such capricious and uncertain hands lies Europe's peace. Austria was never so unstable as now. The security of the world rests upon the unsteady hired bayonets of an ambitious prince.

R. H. MARKHAM.

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Minnesota Awaits Visit of Kagawa

Cooperatives Hold Annual Conference—Summer Assemblies Win Favor With Church Groups

(Correspondence from Minnesota)

VIRGINIA, Minn., July 15.—A meeting designed to serve as a preparation for the visit to Minnesota of Dr. Kagawa of Japan, next year, was held in Minneapolis the latter part of June. The conference, attended by clergymen from various parts of the state, focused its attention on the question of consumers' cooperatives because of the fact that this is an integral part of Kagawa's "Kingdom of God" movement. The meeting was addressed by Miss Helen Topping, Kagawa's American secretary, who has been in this country for several months, and E. R. Bowen, secretary of the Cooperative League of America.

* * *

Cooperatives Report Trade Expansion

The annual meeting of the "Midland Cooperative Wholesale" was held in Minneapolis the middle of last month, bringing into the city over 600 people from all parts of Minnesota and Wisconsin, delegates from local cooperatives doing business through their wholesale located in Minneapolis. These associations distributed more than two million dollars worth of goods to their members last year, and returned to the consumers more than $200,000 in dividends on their purchases. The Midland wholesale has doubled its volume of business since January 1934, and it is but one of several similar wholesales that are enjoying a rapid rate of growth. It is interesting to note that the local press had little or nothing to say of this meeting, though many people feel that it was the most important convention held in the city that week.

* * *

Many Groups Sponsor Summer Conferences

A Bible and missionary conference sponsored by the Minnesota Christian Endeavor union, a conference by the Congregational young people of the state, seven Epworth League institutes of the Methodist church, a boys' and girls' camp conducted by the American Sunday School union, a number of Bible conferences sponsored by various clergy groups, and the Red Rock camp meeting, have been held throughout Minnesota during June and July. These summer conferences have a prominent and valuable place in the life of our churches, and Minnesota seems to be well up to the front in this development.

* * *

Methodist Minister Sponsors Social Religious Seminar

Seminars for the study of social, economic and religious questions have been developing in various parts of the country under the leadership of Charles Boss, jr., of the board of education of the Methodist Episcopal church. There was concluded recently on the Hamline campus, at St. Paul, Minn., the third annual seminar of the St. Paul area, which comprises Minnesota, Wisconsin, North Dakota and South Dakota. Thirty ministers sat together in these conferences for ten days. The subjects taken up in the seminar this year were: "How to Live the Christian Life in the Conditions of Today?" "The Christian Message and Evangelism," "Modern Worship and the Gospel of Christ," "Improving Our Ministerial Practices," "Methods of Social Change," "The Christian Life as Cooperative Living," and "World Peace."

* * *

Glenn Clark's "Camp Farthest Out"

Announcement is made of the fifth annual session of the "Camp Farthest Out," conducted by Glenn Clark of Macalester college, St. Paul. The dates are July 29 to August 12. Let me quote from a letter sent out by Dr. Clark: "The vision of the kingdom of God on earth in all its deeper implications will be our theme in a more real and practical way than ever before. Kagawa, Muriel Lester and other great souls all over the world will be praying with us. . . . We anticipate a great orchestration of the inner spirit."

EDWARD W. STODGHILL.

Study Church Today

Public Affairs Institute at University of Denver to Discuss Function

As an integral part of the Institute of Public Affairs being promoted this summer at the University of Denver, there has been arranged for August 5-16 a conference on "The Function of the Church in Modern Life." Daily, from 3:30 to 5:20 p.m., there will be lectures and round-tables on the problems involved in realizing these functions; the resources of the church in directing, leading and assisting in social reconstruction; and the conservation and expansion of church and religious values in the modern day. The chairman of this conference will be Rev. E. C. Wright, pastor of the University Park Methodist church, Denver. Other participants will be Rev. Clarence W. Kemper, Earle Eubank, Alfred G. Brown and Platt Lawton.

On these same days, and at the same hours, there will be round-tables on "Current Issues in Social Work," with a number of participants.

Between August 19 and 28, there will be a program on the general subject, "This Day in Civilization." Prof. T. V. Smith, of the University of Chicago, will be the lecturer.

For further information and complete program of the Institute, address Director of Summer Session, Denver University.

Methodist Conference on Economic Crisis Postponed

The conference of Methodists on the economic crisis, which was announced to be held in Evanston August 5-9, under the auspices of a joint committee representing the Christian social action movement and the Methodist federation for social service, has been indefinitely postponed. The committee were unable to agree on proposals for program and procedure. Most of the members of the midwest group have resigned. The project for a conference has been turned over to the Methodist federation for social service, which has accepted the resposibility.

American Bank In China Closes

Mission Institutions Involved—Square Deal for Ricksha Pullers—Japan and North China—Leadership Conferences

(Correspondence from China)

SHANGHAI, June 8.—Shanghai is upset, especially its American community. The largest private American bank—American-Oriental Banking corporation—suddenly closed its doors on May 24 and applied to the United States court here for a liquidator. Two other organizations, the Raven Trust company and the American-Oriental Finance corporation, followed suit as their interests are interwoven. The Asia Realty company, also American, has applied for authority to reorganize itself. It hopes with the aid of a moratorium to weather the financial storm. A lot of money is tied up. The result of the liquidation is as yet uncertain. A considerable number of missionaries and missionary institutions are involved. Another group badly hit is the Russians. The causes for this untoward action as given out and rumored are numerous and various. The bank is closed! A lot of people with small reserves are hard hit! American credit has gone down! These facts are painfully obvious. There has been some talk of requesting a missionary and a Russian liquidator in addition to the one appointed by the court. So far no other American interests are affected though a momentary flurry affected another bank.

* * *

Ricksha Pullers Seek Square Deal

Several times I have mentioned the contest going on between the ricksha owners and the Shanghai municipal council. The latter put forward a scheme whereby rates for ricksha hire were to be reduced in two steps so as to increase somewhat the earnings of the ricksha pullers. In addition $1.50, silver, a month was to be paid in advance by ricksha owners to be put into a Ricksha Pullers' welfare association. This money came, of course, from the ricksha pullers. Considerable has been done in setting up the welfare association and a minority of the pullers are benefited thereby. Ricksha hire was reduced only one step, however. Now the ricksha owners, who have exploited the pullers unmercifully, have practically demanded of the council that the business return to the status quo ante. They threatened to refuse payment of the $1.50 per month. The public is interested in seeing the ricksha pullers get a square deal. The council may find it necessary to take drastic action in this direction. What has been done up to date has really benefited the 40,000 odd pullers in the International Settlement very little. Interestingly enough, the ricksha owners tried to offset the move toward the welfare association by raising $50,000, silver, which they announced would be put into pullers' welfare. At their recent meeting, when they were laying plans to buck the council, someone asked what had become of this $50,000. It caused a flurry that was however easily overlooked in their

desire to stop the council from "impoverishing" the ricksha owners!

* * *

Japanese and North China

There is another upset in the "demilitarized" zone in North China. Bandits (or is it volunteers?) have been causing trouble. The Japanese army is making its temporarily invisible pressure again visible. A detail of the army demonstrated before the yamen of the governor of Hopei in Tientsin. The actions of the army appear different from the utterances of the Japanese government. The army, I understand, does not like altogether the appointment by its government of an embassy to China. So that while the Japanese government gives the impression of wishing to act in a friendly way toward China the Japanese army has another fit of truculence. One occasionally hears a query as to whether the Tangku truce granted more to Japan than has been divulged. In any event the Japanese army authorities are building another barracks near Tientsin. Interestingly enough, too, Japanese investments in Tientsin and Shanghai are increasing. "Would this be so," some ask, "unless they were sure of their ground?"

* * *

Military Costs a Problem

General Chiang Kai-shek is visiting the distant parts of China and slowly developing a more unified mood all over the country. He recently visited Yunnan and is now looking after the anti-communist drive in Szechwan. From the capital of Yunnan he telegraphed the Executive Yuan for $200,000, silver, to relieve communist victims in the recovered areas of Szechwan. It was recently admitted by Dr. H. H. Kung, minister of finance, that military expenses are still the crux of the nation's financial problem. The anti-communist campaign is one of the causes of this situation. It is interesting to note, however, that during the past two years these military expenditures included reconstruction, road building and rural rehabilitation in districts recovered from communists. This socialistic tendency in military circles is matched by one in the Legislative Yuan. It has proposed that the state introduce a simplified system of life insurance. It will be a state enterprise.

* * *

Conferences on Leadership

Christian conferences in many places are on the summer's agenda. Those for youth tend to emphasize activities. Dr. Luther Weigle will meet with a conference at Kuling at which time an attempt will be made to sum up the study that has been made of the Chinese leadership situation and to outline plans to change the present downward tendency. The missionary body is aging. Inasmuch as the Chinese ministry and church membership are not appealing much to youth, both Chinese ministry and church must likewise be aging. New blood is needed, otherwise the future of the organized church must slip back in influence and usefulness. This conference on leadership is, therefore, of especial significance. Its findings are eagerly awaited. Dr. E. H. Hume has been studying the situation of medical missions. There is a decided movement in medical circles toward cooperation with provincial and community forces. Everywhere he went Dr. Hume found those in authority saying that the continuance of mission hospitals is essential.

* * *

American Board Celebrates

The North China mission of the American board is celebrating its 75th anniversary this month. Mr. Wynn Fairfield will be present as a secretary of the board. Rev. E. C. Lobenstine is retiring from China in June. For 22 out of his 37 years of service in China he has been secretary of national Christian organizations. He has been a leader in Christian cooperation in China. He will be missed. Rev. Evan Morgan, long on the staff of the Christian Literature society, is also retiring. He has a fine record of over 50 years in China. Mr. W. W. Lockwood, of the national committee of the Y.M.C.A., is also going on furlough.

FRANK RAWLINSON.

C. C. Rowlison, Former College President, Dies

Carlos C. Rowlison, minister of the Congregational church at Norwalk, Conn., died on July 11 after a lingering illness. He had been afflicted with cancer for two years. His last service was held on Easter Sunday. He was formerly a Disciple minister and was for some years president of Hiram college, Hiram, O.

Minister Undertakes Seminary Task

E. Jerome Johnson, of the First Congregational church, Laconia, N. H., has been elected acting associate of systematic theology in Hartford seminary for the next two years. He succeeds Dr. Herbert H. Farmer, who has resigned to become professor of systematic theology at Westminster college, Cambridge, Eng.

Quetta Disaster Leads to Prayer

Gandhi Sees God's Plan in Earthquake —India Bill Stirs Opposition —Dr. Jones' Ashram

(Correspondence from India)

NAGPUR, June 19.—The terrible earthquake which occurred two weeks ago at Quetta and other places, involving the loss of about 80,000,000 people and the complete destruction of the town of Quetta, has produced several thousands of homeless and destitute refugees. They are being taken care of in Lahore and other cities and villages. The relief fund inaugurated by the viceroy has already received over Rs.1,500,000. The Indian national congress and other bodies have also started funds and relief operations. Mr. Gandhi, writing about the disaster, is trying to turn men's thoughts to God. He says that there is a divine purpose behind every physical calamity and he urges people to pray in order that "we may read the purpose of God behind such visitations, that they may humble us and prepare us to face our maker whenever the call comes, and that we may be ever ready to share the sufferings of our fellows whoever they may be."

* * *

Stanley Jones Expands His Ashram

For the last five years Stanley Jones has been conducting, during the summer months, an ashram at a quiet place in the Himalayas. To this place many missionaries and Indians come to live a simple life and to discuss themes concerning the

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That scepticism does not lead to despair but may lend hope is shown in the chapter on William Pepperell Montague. That it does not lead to denial of our American "democratic way of life" is seen in the masterly study of the writings of Justice Oliver Wendell Holmes.

Comments on the Book

"It is a book that might well be called a code of democratic thinking. . . . The author develops the principle of scepticism, which really is another form of experimentalism, into a far-reaching ideology of modern life. . . . A delightful and important book."—Prof. Baker Brownell, Northwestern University.

"Professor Smith makes philosophy interesting to a degree scarcely paralleled by any other contemporary writer."—W. E. Garrison in The Christian Century.

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kingdom of God. It is now proposed to establish an ashram in the city of Lucknow which will be open the entire year and which will make service of different kinds part of its program. Dr. Jones, in an announcement about the Lucknow ashram, says that a very suitable and commodious home in the very heart of the city has been obtained. A group of American and Indian Christians will live here according to the ashram ideal of simplicity, spiritual discipline and self-sacrificing service. Their activities will embrace religious instruction in the Lucknow Christian college which has about 700 students, mostly non-Christian; newspaper evangelism; medical relief work both in the city and in the villages, and help to those who desire to study the message and meaning of Christianity. Provision is also being made for a "cold-season language school" for new missionaries who desire to study the language under ashram conditions. "The new missionaries will thus start on a basis of equality with intelligent Indians and learn to love their culture from the very beginning," says Mr. Jones.

* * *

The India Bill Arouses Strong Opposition

The expectation in official circles is that the India bill will complete its journey through parliament by the end of July and that the royal assent will be secured in August. But before the new constitution, according to the bill, can be inaugurated much preparatory work has to be done. The delimitation of constituencies has to be worked out by a commission which is to come from England, and this commission is not likely to present its report before the end of 1935. Its findings will require the approval of both houses of parliament. The preparation of electoral rolls is another immense task which will take time. Indeed it is doubtful whether an all India federation will come into being in the near future. The provinces of British India will therefore have to be started on the new constitution, even before an all-India federation can be called into being. The national congress is making preparations to contest in the elections under the new constitution, for the provincial legislative bodies, and it is almost certain they will secure majorities in most provinces. Extreme forms of agitation like the civil disobedience movement and non-cooperation may not be repeated, but the great bitterness and disgust which the people of India feel toward the new reforms that are thrust on them by the British parliament are bound to find expression in other ways. The very working of such a constitution with the elected representatives of the people will create many deadlocks and difficulties, and the enforcement of the terms of the new constitution, in the face of the dissatisfaction of the people, will create only new forms of agitation and unrest. The British government has provided in the India bill all safeguards which human ingenuity can devise against the passing of real power and control into Indian hands, and therefore the authorities are confident that the reforms are going to be a success. But they are fraught with dangerous possibilities of embittering the future relationship between the people of India and Great Britain—unless something extraordinary happens in the meanwhile and changes the attitude of British rulers.

P. Oomman Philip.

Chicago Becomes New Monte Carlo

University "Red Hunt" is Disbanded—Third Party Gets Under Way—R.O.T.C. in Schools

(Correspondence from Chicago)

Chicago, July 15.—Governor Horner has now signed certain bills, pushed through the state legislature by the Kelly-Nash machine, designed to make Chicago the biggest wide-open gambling center in the United States. By a large majority the legislature authorized Chicago to license handbook gambling on horse races, while it remains illegal in other parts of the state. This appears to be only a step toward the licensing of all forms of gambling. Many civic organizations and individuals sent protests to their representatives at Springfield while this law was under consideration, and to the governor urging him to veto it. But the measure has received some respectable support. Prof. Ernest W. Burgess of the University of Chicago's department of sociology, for example, strongly endorses the bill. Indeed he goes so far as to propose the establishment of a municipal lottery to raise relief funds in place of the disliked sales tax. Professor Burgess's excursion into this field has provoked at least three articles from the pen of that debunking humorist, Westbrook Pegler, who, after giving a clear picture of the tie-up between politicians and underworld gambling interests and of the slick techniques used by these gentry, asks, "I wonder if Professor Burgess knows what it is all about?"

The gambling bill was not the only undesirable law passed. Indeed, it is hard to find a good one except the dollar-a-day old age pension law. Mayor Kelly's "Coney Island" bill was pushed over despite the vigorous opposition of civic organizations. What will the gambling concessions be worth here, at the old world's fair grounds? A bill legalizing tavern bars, despite all party pledges to the contrary, was passed. The democratic party in Illinois is drunk with power, and the Kelly-Nash machine is dominating it with unbelievable ruthlessness.

* * *

The Illinois Legislature Stops Its "Red" Investigation

In my last correspondence I was unable to report the final outcome of the state senate's investigation of alleged "red" propaganda in Illinois colleges and universities. The investigators never got past the University of Chicago, apparently assuming that in the absence of such propaganda on that campus there was none anywhere. Four of the five members of the committee reported that the charges made against the university were not sustained; a concurring report of two of the senators went further and specifically praised the university for its public services and the work of its social science department. Certain extra-curricular activities were censored, and it was recommended that Prof. Robert Morss Lovett be "honorably retired" because of extra-campus affiliations and activities. Senator Baker, however, who proposed the investigation, is angry and still breathes out threatening and slaughter.

Professor Lovett lives at Hull house and is connected with the New Republic; but his membership in the American civil liberties union and the American league against war and fascism is probably his major disqualification. In those organizations he does, indeed, consort with a few communists, but he also consorts with a much larger number of republicans and democrats, and not a few clergymen. Howard Vincent O'Brien, who conducts an extraordinarily free column of comment in the Daily News, remarks: "This is a queer world, and it is a marvel that anyone can keep sane in it. Creatures with the moral standards of a starving wolf are allowed to go peacefully about their occasions, while a man like Lovett—whose life is as near an expression of the Sermon on the Mount as one is likely to encounter—is invited to drink the hemlock."

* * *

Charges Against Dr. Buswell Dismissed by Presbyterians

A local repercussion of the Machen controversy in the Presbyterian church was the recent trial of J. Oliver Buswell, president of Wheaton college, by the judicial commission of the Chicago presbytery, on the charge of rebellion against the constituted authority of the church. He was specifically charged with refusal to give up his membership in the independent board of missions organized by the Machen group. The issue became somewhat confused in the public mind by Dr. Buswell's charges that two of his judges were unfit. Attorney Henry P. Chandler, an eminent lawyer and public leader, he charged, showed marked sympathy for "definitely communistic or socialistic" groups; while Frederick L. Selden of the Ravenswood Presbyterian church was, in his opinion, a heretic. The commission's verdict dismissing the charges against Dr. Buswell, but "with leave to reinstate," is difficult for an outsider to understand.

* * *

Move Toward Organizing A Third Party

Paul H. Douglas, professor of economics in the University of Chicago, was chairman, and Alfred Bingham of New York, son of former Senator Hiram Bingham of Connecticut, was secretary of a conference held here last week under the auspices of the Farmer-Labor political federation, the League of industrial political action, and the People's political alliance, of Chicago, to consider the advisability of forming a third party. Five "leftist" members of congress called the conference. A platform emphasizing production for use was adopted. No final decisions were reached, but it was agreed to call a national conference in the fall at which time it is expected that a decision on the matter of launching a radical third party will be reached.

* * *

Chicago Schools to Have Military Training

In spite of the opposition of representatives of churches and other organizations the school board voted last week to establish R.O.T.C. units in all Chicago high schools.

Charles T. Holman.

Church History Retold On Stage

Methodist Centennial in Wisconsin Recalls Stirring Events—Sunday Schools Also Celebrate

(Correspondence from Wisconsin)

MILWAUKEE, July 5.—Centennial celebrations are in order in this city. The Methodists were the first to tell their story, and rightly so, for they were "the first to break the bread of life to the hungry Protestants in Milwaukee," according to Young and Powell's "Historical Review of Grand Avenue Methodist Church." The pageant, "Faith of Our Fathers," was the feature of the program. The director was Alfred Stury, festival director of the Chicago park district. He is known here for his production of "Christus," referred to as Wisconsin's "Passion Play," and given two successive summers in the old stone quarry at Sussex. This pageant leads up to the centennial years with scenes from Christ and the children, Pentecost, Wesley's revivals, Raikes' Sunday school, and the beginnings of Methodism in America.

* * *

First Methodist Preacher Founder of Schools

John Clark was the first Methodist preacher in Milwaukee. In 1836 he was appointed presiding elder of the Chicago district "including Milwaukee." His achievements and influence appear from the fact that Clark street in Chicago was named for him, and that he founded Jennings seminary in Aurora and Rock River seminary in Mt. Morris. He was also instrumental in the founding of Garrett biblical institute.

From four "class" members in 1835 Methodism in the Milwaukee area has now 7,000 church members. Where there was then one church in a log cabin there are now 20 churches and 22 houses of worship. Other enterprises of Methodism here are the Goodwill industries, the deaconess home and Grant hall.

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Centennial Celebration of First Sunday School

On the afternoon of Sunday, June 9, was held the centennial celebration of the first Sunday school in Milwaukee. Sponsored by the Milwaukee council of churches the program included a worship service representative of the modern church school, an historical address by Roscoe Graham, a message on the value of the church school by C. E. Houtkamp, president of the council, and a tableau of the first Sunday school in Milwaukee. More than 2,700 people were present at this celebration.

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Three Ministers Resign Their Pastorates

Three ministers closed their pastorates Sunday, June 30: Robert S. Loring of the Unitarian church, who will be succeeded by Ralph E. Bailey of Tifton, Ga., Robert W. Thompson of the United Presbyterian church, who resigned to become synodical superintendent of Illinois, and R. E. Evans of the Calvary Presbyterian church. This congregation is considering an arrangement whereby its activities will be under the direction of "an enterprising young man," with prominent guest preachers for the pulpit.

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Annual Salary Basis For 700 Employes

The Nunn-Bush shoe company of Milwaukee has taken a step toward stabilizing employment by putting its 700 employes on an annual pay system, thus assuring their men and women of a steady income for the year.

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$1,000,000 Bequest to Woman's College

Milwaukee-Downer college, a school for women, has received a $1,000,000 bequest from the estate of the late Alice G. Chapman, a long-time friend of the college. She directed that $200,000 be a perpetual trust fund whose income is to augment the faculty salaries, the balance to be used for buildings.

ROBERT W. THOMPSON.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Alias Mary Dow

(Sally Eilers, Henry O'Neill) (Univ) Familiar theme and situations which could have made convincing human-interest story, hopelessly spoiled by incongruous elements in dialogue and character, by creaky melodrama and distorted motives and actions. Too false to be plausible.

For A: Hardly. For Y: Better not. For C: No.

Keeper of the Bees

(Neil Hamilton, Betty Furness) (Monogram) Sentimental, homespun Gene Stratton-Porter story well screened. Ex-soldier, given but six months to live, finds health and happiness in rural village. Plot a bit complex and mature, but very appealing. Fine shots of bees at work.

For A: Pleasing. For Y: Very good. For C: Probably good.

Love Me Forever

(Grace Moore, Leo Carillo) (Columb) Fine musical film, with superb solo and ensemble singing, including almost entire two acts of "La Boheme." Heroine's fine love for ex-gambler responsible for her success is hardly plausible but provides entertaining drama and humor.

For A: Fine of kind. For Y: Excellent. For C: Yes, if it interests.

Mary Jane's Pa

(Aline MacMahon, Guy Kibbee) (Warner) Well acted, human story of tramp printer who deserts family, sees world, returns to find wife a power in publishing and politics. How he wins back family and saves day for clean politics convincingly shown.

For A: Very good of kind. For Y: Excellent. For C: Fair.

Maybe It's Love

(Gloria Stuart, Ross Alexander) (1st Nat) Trials of young couple and interfering relatives. A screening of the famous stage-play, Saturday's Children, rather lacking in deftness, subtlety and charm of original, and not helped by "modern" touches attempted in dialogue.

For A: Fair. For Y: Perhaps. For C: Little interest.

Men Without Names

(Fred MacMurray, M. Evans (Para) Another gangster picture, exploiting ruthless villainy and violent gun-play, and glorifying G-Men and methods. Government's work against crime cleverly capitalized in this growing series to concentrate attention on underworld doings.

For A: Good of kind. For Y: Better not. For C: No.

Village Tale

(Kay Johnson, Randolph Scott) (RKO) Stern, realistic story of growth of small-town scandal, fostered by ne'er-do-well villain, leading to inhuman slander, cruelty, bloody fighting, a suicide and much bitter suffering throughout. Happy ending softens the unpleasantness but little.

For A: Good of kind. For Y: Doubtful. For C: No.

Virginian, The

(Gary Cooper, Mary Brian) (Para) Estimated February, 1930, now antiquated in spots, is still above-average western. Plenty of gun-play, hard liquor, cattle rustling, and the one extremely gruesome scene of the hanging of Steve by his friend the hero. Lacks finish of recent technique.

For A: Depends on taste. For Y: Better not. For C: No.

Best Recent Films for Family:

David Copperfield
Alibi Ike
Chasing Yesterday
Dinky
Doubting Thomas
Laddie

Films of Special Interest for Adults:

The Scoundrel
Richelieu
Black Fury
Les Miserables
Little Friend
Becky Sharp

BOOKS RECEIVED

Feliciana, by Stark Young. Scribners, $2.50.
God in These Times, by Henry Van Dusen. Scribners, $2.00.
Modern World History Since 1775, by Alexander Clarence Flick, revised by Witt Bowden. F. S. Crofts & Co., $5.00.
Asylum, by William Seebrook. Harcourt, $2.00.
Special Day Sermons with Worship Outlines, by William H. Leach and J. W. G. Ward. Cokesbury, $2.00.
A Book of Chapel Talks, by Elbert Russell. Cokesbury, $1.00.
A Book of Prayers for Young People, by Richard K. Morton. Cokesbury, 75 cents.
Story Sermons for Boys and Girls, by Charles N. Thorp. Cokesbury, $1.00.
His Witnesses, a Study of the Book of Acts, by Andrew Sledd. Cokesbury, $1.00.
The Bible on Life's Great Subjects, by George Swann. Author, 928 Cherokee Road, Louisville, Ky., $1.00.
The Ancient World, by T. R. Glover. Macmillan, $2.50.
Luminous Token, Poems, by Bertha Williams. Henry Harrison, $1.50.
Trumpet Call, Poems, by Grace French Smith. Harrison, $1.50.
A Poetry Concert, edited by Henry Harrison. Harrison, $3.00.
The Golden Trove, by Francis Potter Daniels. Harrison, $2.25.
Migratory Divorce, edited by David F. Cavers. School of Law, Duke University, 60 cents.
Prayers for Girls, by Elisabeth Robinson Scovil. Nelson.
Prayers for Boys, by Herbert C. Alleman. Nelson.
The Record of America, by James Truslow Adams and Charles Garrett Vannest. Scribners, $2.20.
So Wise So Young, by Agnes Burke Hale. Minton, Balch & Co., $2.00.
Poison Gas. Union of Democratic Control, 34 Victoria St., London, S.W., 6 pence.

AN INVITATION TO

WILLIAMSTOWN INSTITUTE OF HUMAN RELATIONS

AUGUST 25-30, Williams College, Massachusetts

The United States has *in miniature* all the world-wide international rubs, interracial tensions and universal religious conflicts. A scientific approach to these problems is in order. Williams College is offering its facilities to all individuals of American urban, rural, industrial, business, school, college and church life, to counsel about human relations.

5-DAY LECTURE COURSES, *"Applying the Social Sciences to Intergroup Relations."*

History, Prof. Robert McElroy, Oxford, England.

Sociology and Social Psychology, Prof. Donald Young, Social Science Research Council.

Anthropology, Prof. Edward Sapir, Yale University.

Economics, Prof. Paul H. Douglas, University of Chicago.

DAILY ROUND TABLES on *"Specific Ways to Improve Intergroup Relations in American Communities."*

The College Campus, Dean Sidney Lovett, Yale University.

In Public Schools and Other Character Building Agencies, Prof. Herbert A. Miller, Bryn Mawr College.

Through Civic and Church Women's Organizations, Rhoda E. McCulloch, The Woman's Press.

The Press and Public Opinion, George F. Milton, The Chattanooga News.

By Religious Education, Dr. Sidney A. Weston, International Council of Religious Education.

Organizing the Community for Social Changes, Prof. Arthur Swift, Union Theological Seminary.

Newton D. Baker will preside each day during the discussions, *"Lessons for the United States from Intergroup Relations In Other Countries."*

I. **"What Can We Learn from Germany?"**
Discussion opened by George Shuster, The Commonweal; Morris S. Lazaron, Baltimore Hebrew Congregation; and a member of the staff of the German embassy (invited).

II. **"What Can We Learn from Mexico?"**
Discussion opened by Michael Williams, The Commonweal; Charles S. Macfarland, General Secretary Emeritus, Federal Council of Churches; Wilfrid Parsons, America; Senor Ramon Beteta, Mexican Government (invited).

III. **"What Can We Learn from Canada?"**
Discussion open by C. E. Silcox, Social Service Council of Canada; M. N. Eisendrath, Congregation Holy Blossom, Toronto; Henry Somerville, The Catholic Register, Toronto.

EVENING TALKS
(Tentative Schedule)

SUNDAY, AUGUST 25

"An Institute on Human Relations"
—Tyler Dennett, President, Williams College.

"Our Times"
—Newton D. Baker, Cleveland.

MONDAY, AUGUST 26

"The Totalitarian Idea in Contemporary Civilization"
—Prof. Robert McElroy, Oxford University, England.

"Adult Education and Human Relations"
—Prof. Harry A. Overstreet, College of the City of New York.

TUESDAY, AUGUST 27

"The American Tradition of Civil and Religious Freedom"
—Herbert H. Lehman, Governor of New York.

"Human Relations in Russia, 1910 and 1935"
—Herbert A. Miller, Bryn Mawr College, Sociologist.

WEDNESDAY, AUGUST 28

"American Aspects of the Crisis in Democracy"
—Frank Porter Graham, President, University of North Carolina.

"Social Security and Intergroup Relations"
—I. M. Rubinow, Executive Secretary, B'nai B'rith.

THURSDAY, AUGUST 29

"Organized Religion and Crime Prevention"
—Homer S. Cummings, Attorney General, Washington.

"The Town Crier Looks at Society"
—Alexander Woollcott, Critic.

FRIDAY, AUGUST 30

"A Writer Looks at Human Relations"
—Dorothy Canfield Fisher, Arlington, Vt.

"In Summary"
—Newton D. Baker.

Chairmen of Evening Talks will include: Dr. Harry A. Garfield, Leader of former Williamstown Institutes; James Michael Curley, Governor of Massachusetts; Mr. Roger W. Straus, and Dr. Carlton J. H. Hayes.

The *registration fee* will be $5.00. Clergy, $2.00.

Rooms in the dormitories of Williams College may be reserved at $1 per person per day. Meals may be obtained at a range of prices, according to the hotel or restaurant selected.

Rooms and Meals at Hotels. The Williams Inn offers room and meals *to members of the Institute,* on the American plan, for $5 to $8 per day; and the Greylock Hotel has rooms, European plan, at $2.50 up, running water, and $4.00 up, private bath. *Communicate directly with the management at as early a date as possible.*

Co-Chairmen
HON. NEWTON D. BAKER
PROF. CARLTON J. H. HAYES
MR. ROGER W. STRAUS

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